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The youths psalter. Printed for Tho. Norris, 1696. 8°.

(Pages torn with some loss of print. Best copy available for
photographing.)

GU

THE
Youths Psalter.
CONTAINING,
Easie and Delightful
DIRECTIONS
TO ALL
Learners,

Whether Children, Youths, or o-
thers, for their better Reading of the
English Tongue.

W I T H,
Prayers for every day of the Week,
beginning with the Letters of the N
of our Sovereign Lord

King WILLIAM

A N D
Other Observable Varieties, fit either
for the School, or for the Closet: All
which, are Profitable, Plain, and Plea-
sant.

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the Bible, without Cripple-gate, in Fore-street, near
the Conduit. 1696.



The Youths PSALTER.

The Fathers Advice to his Child.



1 Son, hear the instruction of thy Father, and forsake not the law of thy Mother.

2 For they shall be an ornament of grace unto thy head, & chains about thy neck.

3 The fear of the Lord is the beginning of knowledge, but fools despise wisdom, and instruction.

4 If sinners entice thee, consent thou not.

5 My son, walk not in the way with them: restrain thy foot from their path.

6 If thou wilt receive my word, and abide my commandments with thee.

7 So that thou encline thine ear unto wisdom, and apply thine heart to understanding:

8 Yea, if thou cryest after knowledge, and liftest up thy voice for understanding.

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9 If thou seekest her as silver, and searchest for her as for hid treasures.

10 Then shalt thou understand the fear of the Lord, and find the knowledge of God.

11 For the Lord giveth wisdom, out of his mouth cometh knowledge, and understanding.

12 My son, forget not my law, but let thine heart keep my commandments.

13 For length of days, and long life, and peace shall they add to thee.

14 Let not mercy and truth forsake thee, bind them about thy neck, write them upon the Table of thine heart.

15 So shalt thou find favour, and good understanding in the sight of God and Man.

16 Trust in the Lord with all thine heart, and lean not to thine own understanding.

17 In all thy ways acknowledge him, and shall direct thy paths.

18 Be not wise in thine own eyes, fear the Lord, and depart from evil.

19 It shall be health to thy Pavil, and marrow to thy bones.

20 My son, despise not the chastening of the Lord, neither be weary of his correction.

21 For whom the Lord loveth, he correcteth, even as a Father the Son in whom he delighteth.

22 Keep sound wisdom and discretion, let not them depart from thine eyes.

23 For the Lord by wisdom hath founded the earth;

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earth ; by understanding he hath established the Heavens.

24 They shall be like unto thy soul, and grace unto thy neck.

25 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

26 When thou liest down, thou shalt not be afraid, yea, thou shalt lie down, and thy sleep shall be sweet.

27 The wise shall inherit glory, but shame shall be the promotion of fools.

28 Hear the instruction of a Father ; and attend to know understanding.

29 For I was my Father's son ; tender, and only beloved, in the sight of my Mother.

30 Enter not into the path of the wicked ; and go not in the way of evil men :

31 For they eat the bread of wickedness, and drink the wine of violence.

32 In this the children of God are manifest, and the Children of the Devil : whosoever doth not righteousness, is not of God, neither he that loveth not his brother.

33 Love is of God ; and every one that loveth, is born of God, and knoweth God.

34 He that loveth not, knoweth not God ; for God is love.

35 If a man say, I love God ; & hateth his brother, he is a lyar : For he that loveth not his brother, whom he hath seen, how can he love God ? whom he hath not seen.

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35 And this Commandment have we from him, that he who loveth God, loveth his brother also.

37 He that loveth not his brother, abideth in death.

38 He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him.

39 God so loved the world, that he gave his only begotten Son; that whosoever believeth in him, should not perish, but have everlasting life.

40 Let love be without dissimulation: Abhor that which is evil, cleave to that which is good.

41 Love thy Neighbor as thy self.

42 Love thine Enemies, bless them that revile thee; do good to them that hate thee, and pray for them which despitefully use thee, and persecute thee.

43 Art thou lovest them that love thee, li-
hat reward hast thou? do not even the pub-
li-
cans the same?

44 Keep thy heart with all diligence, for out of it are the issues of life.

45 Honor thy Father and thy Mother, that thy days may be long upon the land, which the all Lord thy God giveth thee.

46 Whoso rebbeith his Father, or his Mo-
ther, and saith, it is no transgression, the same
is the companion of a destroyer.

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47 Whoso curseth his Father, or his Mother, his light shall be put out in obscure darkness.

48 The eye that mocketh at his Father, and despiseth to obey his Mother, the ravens of the valley shall pick it out, and the young Eagles shall eat it.

49 Afflict not the fatherless, nor the widow.

50 Wex not a stranger, nor oppress him, for we were strangers in the land of Egypt.

51 Put away from thee a forward mouth, and perverse lips put far from thee.

52 Let thine eyes look right on; and let thine eye-lids look straight before thee.

53 Ponder the path of thy feet, and let all thy ways be established.

54 Turn not to the right hand, nor to the left; remove thy foot from evil.

55 My Son, keep my commandments, and live; and my law, as the apple of thine eye.

56 Say unto Wisdom, thou art my Sister, and call Understanding thy Kinswoman.

57 Receive my instruction, and not silver and knowledge, rather than choice gold.

58 For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

59 A wise Son maketh a glad Father; but a foolish Son, is the heaviness of his Mother.

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60 He that gathereth in summer, is a wise Son; but he that sleepeth in harvest, is a Son that causeth shame.

61 Hear thou my Son, and be wise, and guide thine heart in the way.

62 Be not amongst Wine-bibbers, amongst riotous eaters of flesh.

63 For the Drunkard, and the Glutton, shall come to poverty, and drowsiness shall cloath a man with rags.

64 Hearken unto thy Father that begat thee, and despise not thy Mother when she is old.

65 Thy Father, and thy Mother shall be glad, and she that bare thee shall rejoice.

66 Answer not a fool according to his folly, lest thou also be like unto him.

67 Let another man praise thee, and not thine own mouth, a stranger, and not thine own lips.

68 Give not thy strength unto women, nor thy ways unto that which destroyeth Kings.

69 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

70 Remember thy Creator in the days of thy youth.

71 For to every man shall be rewarded according to his deeds.

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The SON's Experience.

Vanity of vanities, all is vanity, and vexation of spirit.

2 What profit hath a man of all his labour, which he taketh under the sun?

3 One generation passeth away, and another generation cometh; but the earth abideth for ever.

4 Man is born unto trouble, as the sparks fly upward.

5 When I lie down, I say, when shall I arise, and the night be gone? and I am full of tossings to and fro, unto the dawning of the day.

6 My dayes are swifter than a weavers shuttle, and are spent without hope.

7 As the cloud is consumed, and vanisheth away, so he that goeth down to the grave, shall come up no more.

8 We are but of yesterday, and know nothing, because our dayes upon earth are but a shadow.

9 My dayes are swifter than a posse; they flee away, they see no good.

10 They are passed away as the swift ships; as the Eagle that hasteth to the prey.

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11 I gave my heart to seek and search out by wisdom, concerning all things that are done under heaven; this soye travele hath God given to the sons of man, to be exercised therewith.

12 I have seen the works that are done under the sun, and behold all is vanity, and vexation of spirit.

13 That which is crooked, cannot be made straight, and that which is wanting cannot be numbered.

14 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten wisdom and knowledge.

15 And I gave my heart to know wisdom, and to know madness and folly; I perceived that this also is vexation of spirit.

16 For in much wisdom is much grief, and he that increaseth knowledge, increaseth sorrow.

17 I said in my heart, go to now, I will prove thee with mische, therefore enjoy pleasure; and behold, this also is vanity.

18 I said of laughter, it is mad; and of mirth, what doth it?

19 I sought in mine heart to give myself unto wine, (yet acquainting my heart with wisdom) and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven, all the days of their life.

20 I made me great works, I bulded me the houses, I planted me vineyards, I made me gardens,

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Gardens, and Orchard, and I planted Trees
in them of all kind of Fruits.

21 I made me pools of water, to water there-
with the wood that bringeth forth trees.

22 I got me servants, and maidens, and had
servants born in mine house; also I had great
possessions of great and small cattle.

23 I gathered me also silver and gold, I gat
me men-singers, and women-singers, and the
delights of the songs of men, as musical instru-
ments; and that of all sorts.

24 So I was great, and increased; also my
wisdom remained with me.

25 And whatsoever mine eyes desired, I kept
not from them, I with-held not mine heart
from any joy; for my heart rejoiced in all my
labour; and this was my portion of all my
labour.

26 Then I looked on all the works mine
hands had wrought, and on the labour that I
had laboured to do; and behold all was vanity,
and vexation of spirit; and there was no profit
under the sun.

27 And I turned my self to behold wisdom,
and madness, and folly; then I saw that wise-
dom exceedeth folly, as far as light exceedeth
darkness.

28 The wise mans eyes are in his head, but
the fool walketh in darkness; And I my self
perceived also that one event happeneth unto
them all.

29 Then

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29 Then said I in my heart, as it hapneth to the fool, so it hapneth even to me ; and why was I more wise ? Then I said in my heart that this also is vanity.

30 For there is no remembrance of the wise, more than of the fool, for ever ; seeing that which now is, in the days to come shall be forgotten.

31 And how dyeth the wise man ? as the fool.

32 Therefore I hated life, because the work wrought under the sun is grievous to me ; for all is vanity, and vexation of spirit.

33 Yea, I hated all the labour which I had taken under the sun ; because I should leave it unto the man that shall be after me :

34 And who knoweth whether he shall be a wise man, or a fool ? Yet shall he have rule over all my labour, wherein I have shewed myself wise under the sun ; this is also vanity.

35 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

36 For there is a man whose labour is in wisdom, and in knowledge, and in equity, yet to a man that hath not laboured therein, shall he leave it for his portion : This also is vanity, and a great evil.

37 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun.

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38 For all his days are sorrows, and his travel grief; yea, his heart taketh not rest in the night; this is also vanity.

39 There is nothing better for a man, than that he should eat, and drink; and that he should make his soul enjoy good in his labour.

40 This also I saw, that it was from the hand of God.

Solomons Seasons.

1 Is there not an appointed time to man upon earth; and are not his days also like the days of an hireling?

2 I saw under the sun, that the race is not to the swift; nor the battle to the strong; neither yet bread to the wise; nor yet riches to men of understanding, nor yet labour to men of skill; but time and chance hapneth to them all.

3 To every thing there is a season; and a time to every purpose under the heaven.

4 A time to be born, and a time to die.

5 A time to plant, and a time to pluck up that which is planted.

6 A time to kill, and a time to heal.

7 A time to break down, and a time to build up.

8 A time to weep, and a time to laugh.

9 A time to mourn, and a time to dance.

10 A time to cast away stones, and a time to gather stones together.

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11 A time to imbaze, and a time to restrain
From imbazinc.

12 A time to get, and a time to lose.

13 A time to keep, and a time to cast away.

14 A time to rent, and a time to sow.

15 A time to keep silence, and a time to
speak.

16 A time to love, and a time to hate.

17 A time of war, and a time of peace.

18 The eyes of all things wait upon the
Lord, and he giveth them their meat in due
season.

19 Let us not be weary of well-doing; for
in due season we shall reap, if we faint not.

20 Chusing rather to suffer affliction with the
people of God, than to enjoy the pleasures of
sin for a season.

21 Take ye heed; watch, and pray; for ye
know not when the time is.

22 Sow to your selves in righteousness, reap
in mercy; break up your fallow ground; for it
is time to seek the Lord, till he come and rain
righteousness upon you.

23 It is not for you to know the times, or the
seasons, which the father hath put in his own
power.

24 Who so keepeth the commandment, that
feel no evil thing; and a wise mans heart dis-
cerneth both time and judgement.

25 Blessed are they that keep judgment; and
he that doth righteousness at all times.

A Psalm for

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A Psalm, or Summary of God's providence.

COME now and hear, you that fear the Lord, and I will tell you what he hath done for my soul :

2 Yea, I will tell you what he hath done for yours ; and the wonders of his bounty towards all the world,

3 When we lay asleep in the shades of nothing, his mighty hand awak' us into a being.

4 Not that of stones, or plants, or beasts ; over which he hath made us absolute Lords :

5 But an accomplished body, and immortal spirit ; and little inferior to his glorious Angels.

6 He printed on our souls his own similitude ; and promised to our obedience his own felicity.

7 He endued us with appetites to live well and happy ; and furnished us with means to satisfy those appetites :

8 Creating a world to serve us here, and providing a Heaven to glorifie us hereafter.

9 Thus didst thou favor us, O infinite Goodness ! But we, what return did we make to thee ?

10 Blush O my soul, for shame ; and weep for grief, at thy ingratitude :

11 We childishly preserved a trifling apple, before the Law of our God, and the safety of our own lives.

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12 We fondly embrac'd a little present satisfaction, before the pleasures of paradise, and the eternity of heaven.

13 Behold the unhappy force of all our miseries; whose dreams increased as they went farther on:

14 Till they exacted at last a deluge of justice to drown their seas of iniquity.

15 And here, alas, had been an end of man a sad and fatal end of the whole world:

16 Had not our wise Creator foreseen the danger; and in time prevented the extremity the ruine:

17 Reserving for himself a few choise plants to replenish the earth with more hopeful fruit

18 Yet they grew wild, and brought for our grapes; and their children's teeth went on edge.

19 Then aspired to an intollerable pride, rising their wickedness, against the power of Heaven:

20 Justice was now provoked to a second deluge; and to cover the earth again with another cloud:

21 But mercy discovered a bowe in the cloud our faithful God remembred his promise

22 Allaying their punishment with a mild sentence; and onely scattering them from the place of their conspiracy:

23 Which yet his providence turned into blessing, by making it an occasion of peoples the world:

24 Si

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24 Still their rebellious nature disobeyed again ; and neither feared his judgments, nor valued his mercies :

25 But by a graceless emulation propagated sin, as far as his goodness propagated mankind.

26 Then he selected a private family ; and increased and governed them with a particular tenderness :

27 But they neglected too their God, and Heaven ; and fell in love with the ways of death.

28 When thou hadst thus, O dearest Lord ! tryed every remedy ; and found our disease beyond all cure :

29 When the light of nature proved too weak a guide, and the general flood too mild a correction :

30 When all was reduced to this desperate state ; and no imaginable hope left to recover us.

31 Behold the eternal wisdom finds a strange expedient ; the last and highest instance of almighty love :

32 He resolves to cloath himself with our flesh ; and to descend from heaven, and die for our redemption.

33 Wonder, O my soul ! at the mercies of thy Lord ; how infinitely transcending even our utmost wishes :

34 Wonder at the admirable providence of his counsels ! how exactly fitted to their great design :

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35 Had he been less than God, we could never have believed the sublime mysteries of his heavenly doctrine :

36 Had he been other than Man, we must needs have wanted the powerful motive of his holy example.

37 Had he been onely God, he could never have suffered the least of those afflictions he so gloriously overcame :

38 Had he been meekly man, he could never have overcome those infinite afflictions he so patiently suffered :

39 O blessed Jesus, both these thou art in thyself ; be thou both these unto us :

40 Be thou our God, and make us adore thee ; be thou our leader, and make us follow thee.

Glory be to the Father, and to the Son, and to the holy Ghost.

As it was in the Beginning, is now, and ever shall be, world without end, Amen.

A psalm of Remembrance.

Soon as his blesst decree was made, of sending the Son to redeem mankind :

2 Immediately his goodness was ready to come among us, had our ungracious world been ready to receive him :

3 But we as yet were too gross, and sensual ; and utterly uncapable of so pure a law :

4 We were immerst in cares and pleasures ; and

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and wholly indisposed for so perfect an obedience.

5 While we were thus unfit for thee ; O thou God of pure and perfect holiness !

6 Thou graciously wert pleased to stay for us ; and all that time prepare us for thy presence.

7 From the beginning entertaining us with hope ; and through every age confirming our faith.

8 How early, O Lord, didst thou engage to relieve us ; the seed of the woman shall break the serpents head.

9 How often didst thou repeat thy promise to Abraham : in thy seed shall all the nations of the earth be blessed.

10 How many ways did thy mercy invent, by unquestionable tokens, to give notice of thy coming ?

11 Behold a Virgin shall conceive, and bear a Son ; and his name shall be called God with us

12 A branch shall shoot out of the Stock of Jesse ; and from the Root of that branch shall spring a flower :

13 The spirit of the Lord shall rest upon him ; and the spirit of wisdom, and piety, and fortitude :

14 Our Lord shall raise up a Prophet like Moses ; and put his words in his mouth, and he shall teach us :

15 And thou Bethlehem, who art little among the thousands of Juda, out of thee shall he

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15 Come that is to be the ruler in Israel :

16 Whose goings forth are from the beginning, even from the days of eternity.

17 Hark, how the eternal Father introduces his Son ; commanding first all the Angels to adore him.

18 Thou art my Son, this day have I begotten thee ; Thou art my Son, and I will be thy Father :

19 I will give thee the Gentiles for thine inheritance ; and the ends of the world for thy possession :

20 It is too little that thou raise up the tribes of Jacob ; and convert the dregs of Israel.

21 Thou art appointed a light for the Gentiles ; and a Saviour to the utmost parts of the earth.

22 Hark how the ancient Prophets rejoice in the Messiah ; and in soft and gentle words foretel his sweetness :

23 He shall come down as rain into a flax of wool ; and as drops of dew distilling on the earth.

24 He shall feed his flock like a Shepherd and gently lead those that are with young.

25 He shall gather his lambs with his arms ; and carry them in his bosom :

26 The bruised reed he shall not break ; nor quench the smoaking flax :

27 Justice and Peace shall flourish in his days ; and an end death be destroyed for ever.

28 Then

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28 Then shall the eyes of the blind be opened; and the ears of the deaf be made to hear:

29 Then shall the tongues of the dumb be loosened; and the lame man leap like a buck.

30 Thus, O Lord, did thy holy servants prophesie of thee; Thus did their children sing thy praises:

31 Blessed be the Lord our God, who alone doth wonderful things; and blessed be the name of his Majesty for ever.

32 His dominion shall reach from sea to sea; and from the river to the end of the world:

33 They who dwell in the wilderness shall kneel before him; and his enemies shall lick the dust:

34 The Kings of Tharsis, and the Isles shall offer him presents; the Kings of Arabia, and Saba shall bring him gifts:

35 All the Kings of the earth shall adore him; and all nations do him service:

36 For he shall rescue the weak from the hand of the mighty; the weak who had none to help him:

37 He shall be favourable to the simple, and the ready; and shall preserve the souls of the poor:

38 He shall deliver them from usury, and oppression; and their name shall be honorable in his sight:

39 He shall live, and to him shall be given of the gold of Arabia; they shall adore him perpetually, and bless him all the day long.

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40 O thou eternal King of Heaven and earth, make good to thy servants these happy predictions:

41 So rule us here; that we may obey thy grace: so favour us hereafter, that we may enjoy thy glory.

Glory be to the Father, &c.

A Psalm of our Saviours sufferings.

1 T was not thy joys alone, O Lord; that thou inspiredst into thy holy prophets:

2 But thou didst reveal to them thy sorrows too; and didst command them to publish them with a tender care:

3 That they not only should speak thy words; but, the more to effect us, should put on thy person.

4 O let our eyes run down with water; and our hearts faint away with grief:

5 While we remember the suffering of our Lord, and hear his sad complaints:

6 I give my Body to those that beat it; and my Cheeks to those that buffeted them:

7 I turned not away from them that reproached me; nor from them that spit on my face.

8 My enemies whisper together, and spitefully malign me; saying when will he die, and his name perish?

9 My familiar friend, who eat of my bread

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10 bread, hath lifted up his heel against me.

11 But thou upholdst me, O Lord, in my integrity: and sets me before thy face for ever.

12 They compassed me about with words of malice; and fought against me without a cause:

13 They rewarded me evil for good; and hatred for my love:

14 I am poured forth like water; I am taken away as a shadow when it declines:

15 My heart within me is as melted wax; and all my bones are out of joint:

16 My strength is dry'd up like a pot-sheard; and my tongue cleaves to the roof of my mouth:

17 I expected some to pity me, and there was none; I looked for comfort, but I found not one.

18 Our fathers called to thee, and were delivered; they trusted in thee, and were not abandoned.

19 But I am a Worm, and no man; the reproach of men, and the despised of the people:

20 All that see me, laugh me to scorn; they shoot out the lip, and shake their head, saying,

21 He trusted in God, that he would save him; let him deliver him, if he delighteth in him:

22 Be not far from me, O Lord my strength; for trouble is nigh, and there is none to help me:

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23 The Assembly of the wicked have inclosed me about; they pierce my hands and my feet:

24 I may tell all my bones; they gaze and stare upon me:

25 They part my garments among them, and on my vesture they cast lots:

26 They gave me gall to eat, and in my thirst vinegar to drink:

27 All these sad things, O Lord, thy Prophets foretold, to prepare our faith for such execrable truths:

28 Thine own selected nation conspired against thee; and with innumerable affronts most barbarously murdered thee:

29 Speak O ye Saints and holy Prophets; what was the dismal cause, that shed the blood of this spotless Lamb?

30 They quickly answer, he had done no iniquity; nor could any fraud be found in his mouth:

31 But he was smitten for the sins of the people; and taken away from the land of the living:

32 He delivered up himself to death, and was numbered with the wicked;

33 We like sheep have gone astray, and God laid on him the iniquities of us all:

34 He was wounded for our offences; and bruised for our transgressions:

35 The Chastisements of our Peace was upon

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upon him; and by his stripes we were healed.

36 O blessed Jesus, who rolkest upon these our infirmities, to bestow upon us thine own perfections!

37 Heal us, thou great physician of our souls, and let us sin no more, lest a worse thing come unto us:

38 Heal us by the mystery of thy holy incarnation; and the meekness of thy humble birth:

39 Heal us by the precious blood of thy circumcision: and the sweet, and ever blessed name of Jesus:

40 Heal us by the gracious manifestation to the gentiles; and the powerful influence of all thy miracles.

41 Heal us by the exemplary obedience of thy presentation; and the sovereign balsom of thy passion:

42 Heal us by the joys of thy victorious resurrection; and the triumph of thy glorious ascension:

43 Spare us O God, spare thou them whom thou hast redeemed with thy most precious blood, and be not angry with us for ever,

Glory be to the Father, &c.

A Psalm of Praise.

Pass the Lord all you nations of the earth; praise him with the voice of joy and thanksgiving.

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2 Praise him with the well tun'd strings ;
your heart ; praise him with the sweetest instrument, obedience.

3 Let every one that would be happy, in immortal praises to the God of our salvation.

4 He is our redeemer ; he hath perfectly finished what he graciously was pleased to undertake.

5 He hath made satisfaction for our transgression ; and for our forfeitures he hath paid the ransom.

6 We by disobedience were banished from paradise, and he hath received us into his own Kingdom :

7 We wandered up and down in the wilderness of error ; and he hath guided us into the ways of truth :

8 We were by nature the children of wrath and he hath mediated our peace with his offended Father :

9 We were become the slaves of sin, and he hath bought our freedom with his blood :

10 We were in danger of sinking into Hell ; and he hath saved us from that bottomless pit.

11 We were on the brink of danger, yet fell not in ; they are kept well, that are kept by the, O thou preserver of men.

12 The gates of Heaven were shut against us ; and he went up himself and opened them to all believers :

13 He made us first of nothing, and restored us

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us again when we had made our selves nothing :

14 He left his throne where Seraphims adored him ; and descended on earth where Angels affronted him :

15 He lead a life of poverty, and labor ; and dyed a death of shame and sorrow :

16 O infinite goodness, what shall we render for these unspeakable mercies ?

17 O may our souls perpetually bless thee ; and every minute of our time be spent in thy service :

18 Let us not live O Lord to our selves, but unto thee ; nor breath but to speak thy praise ; nor be at all, but to be all thine.

Glory be to the Father, &c.

A Psalm of Thanksgiving.

VVV^Epaise thee, O God, we acknowledge thee our Lord :

2 All the earth adoreth thee, thou Father eternal :

3 To thee the blessed Angels ; to thee the Heavens, and all their powers :

4 To thee the Cherubims, and Seraphims, perpetually sing :

5 Holy, Holy, Holy, Lord God of Sabbath :

6 The Heavens, and the earth, are full of the Majesty of thy glory :

7 The glorious quire of Apostles praise thee.

8 The renowned society of Prophets bless thee :

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9 The noble army of Martyrs gloriſſe thee;

10 The holy Church throughout the world
confesseſſeth thee.

11 Father of innumeſe maſteſy :

12 Thy adorabla, true, and only Son :

13 Also the holy Spirit the Comforter :

14 Thou art the King of Glory, O Chriſt :

15 Thou art the eternal Son of the Father :

16 Thou being to undertake the delivery of
man, diſdaiſt not diſdain the Virgins Womb.

17 Thou, having overcome the sting of
death, diſt open to believers the Kingdom of
Heaven.

18 Thou ſitſt at the right hand of God, in
the glory of thy Father :

19 We believe thou ſhalt come to be our
Judge.

20 Help therefore we beſeech thee, thy Ser-
vants, whom thou haſt redemeſed with thy ma-
preſious blood.

21 Make them be numbed with thy Sainſ
in glory everlasting :

22 Lord ſave thy people, and bleſs thy inheri-
tance :

23 And govern them and raise them up, eba-
to eternity :

24 Every day we gloriſſe thee, and praife thy
name for ever and ever :

25 Woucheſake O Lord to keep us this day
without ſin :

26 Have mercy on us, O Lord, have mercy
on us :

27 In

The Youths Psalter.

27 Let thy mercy, O Lord, be on us; as we hope is in thee:

28 In thee O Lord have I placed my hope, let me not be confounded for ever.

Glory be to the Father, &c.

Evening Prayer.

O Lord our heavenly Father, Almighty, and Ever-living God, by whose providence both the day and the night are governed, vouchsafe we beseech thee, as thou hast this day preserved us by thy goodness, so still this night to shadow us under the most blessed wings of thy most mighty protection, and to cover us with thy heavenly mercy, that neither the prince of darkness may have any power over us, nor the works of darkness overwhelm us, but that we being armed with thy defence, may be preserved from all adversities which may hurt the body, and from all wicked thoughts which may assault, and desile the soul, through Jesus Christ our Lord. Amen.

Glory be to the Father, &c.

A Prayer and Thanksgiving for every true Subject to use upon the Anniversary-day of the King's Reign.

O Lord, by whom Kings reign, and Princess are set up to bear rule over these people, and

The Youths Psalter.

and by whose gracious providence thy servant,
and our dread sovereign King William the
third, was this day placed in the Royal Throne
of his Kingdom, accept we beseech thee, the grat-
eful Commemoration which we now make before
Heaven and before thee, of this thy great good-
ness, and blessing towards us; that while we
offer up our vows and sacrifices of thanksgiv-
ing to the praise of thy glorious Name, thou
mayst bless the King with thy favours, and
crown him with continual honor; granting him
a long, prosperous, and religious reign over us;
and granting us a true, quiet, humble, and obe-
dient subjection under him; that he ruling us
prudently with all his power, we may obey him
loyally with all lowliness, and cheerfulness of
mind, and that both he, and we, evermore en-
deavouring to set forth the beauty of thy church
militant here on earth, may be at last exalted to
the glory of thy Church triumphant in Heaven,
through Jesus Christ our Lord. Amen.

Catholick faith, called *The Apostles Creed*, di-
vided into twelve Articles.

I Believe in God, the Father Almighty, Ma-
ter of Heaven, and Earth.

2 And in Jesus Christ his only Son our
Lord.

3 Who was conceived by the holy Ghost,
born of the Virgin Mary.

The Youths Psalter.

- 4 He suffered under Pontius Pilate, was crucified, dead, and buried.
- 5 He descended into hell, the third day he rose again from the dead.
- 6 He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.
- 7 From thence he shall come to judge the quick and the dead.
- 8 I believe in the Holy Ghost.
- 9 The holy Catholick Church, the Communion of Saints.
- 10 The forgiveness of sins.
- 11 The resurrection of the body.
- 12 And the life everlasting. Amen.

The Exposition of the Creed.

T was made by the twelve Apostles, and therefore it containeth twelve Articles.

By this faith, into which all Christians are baptiz'd, we learn to believe,

- 1 In God the Father, who made us, and all the world.
- 2 In God the Son, who hath redeemed us, and all mankind.
- 3 In God the Holy Ghost, who doth sanctify us, and all the chosen people of God.

The Lord's Prayer.

The Preface thereunto is,
Our Father which art in Heaven.

In the prayer are six petitions,

The Youths Psalter.

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and our dread sovereign King William the
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of his Kingdom, accept we beseech thee, the grati-
ful Commemoration which we now make before 6
Heaven and before thee, of this thy great goodness, 7
and blessing towards us; that while we
offer up our vows and sacrifices of thanksgiving, 8
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mayst bless the King with thy favours, and 9
crown him with continual honor; granting him on 10
a long, prosperous, and religious reign over us; 11
and granting us a true, quiet, humble, and obe- 12
dient subjection under him; that he ruling us, 13
prudently with all his power, we may obey him 14
loyally with all lowliness, and chearfulness of 15
mind, and that both he, and we, evermore en- 16
deavouring to set forth the beauty of thy church, 17
the militant here on earth, may be at last exalted to 18
the glory of thy Church triumphant in Heaven, 19
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The Youths Psalter.

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The Lord's Prayer.

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In the prayer are six petitions,

The Youths Psalter.

- 1 Hallowed be thy Name.
- 2 Thy Kingdom come.
- 3 Thy will be done on earth, as it is
Heaven.
- 4 Give us this day our daily bread.
- 5 And forgive us our trespasses, as we for-
give them that trespass against us.
- 6 And lead us not into temptation, but deli-
ver us from evil.

The Doxologie.

For thine is the Kingdom, the Power, ha-
the Glory, for ever, and ever. Amen.

The Exposition of the Lord's prayer. me
Christ our Saviour made this Prayer,
therefore it is called the Lord's Prayer, an-
the most excellent of all others. gur

This Prayer is the foundation where-
and the pattern whereby all our other Pray-
must be framed. tha

In it we desire God our Heavenly Fa-
ther, who is the giver of all goodness, to send do
grace unto us, and all others.

- 1 That we may worship him.
- 2 Serve him.
- 3 And obey him, as we ought to do.
- 4 And we pray unto God, that he would, in t
Send us all things which be needful for
for our souls and bodies. low

Hereafter followeth the ten Commandments.

God speak these words and said, I am thy
Lord, thy God, which brought thee out of

The Youths Plalter.

the land of Egypt, out of the house of bondage.

1 Thou shalt have no other Gods but me.

2 Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth, thou shalt not bow down to them, nor serve them, for I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the Children unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me, and keep my Commandments.

3 Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

4 Remember that thou keep holy the Sabbath day, six days shalt thou labour and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, thou, and thy Son, and thy Daughter, thy Man-servant and Maid-servant, thy Cattle, and the Stranger that is within thy Gates, for in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.

5 Honour thy Father, and thy Mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

The Youths Psalter.

- 6 Thou shalt not kill.
- 7 Thou shalt not commit Adultery.
- 8 Thou shalt not steal.
- 9 Thou shalt not bear false witness against thy neighbour.
- 10 Thou shalt not covet thy neighbour of house, thou shalt not covet thy neighbour's wife nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy neighbour's.

O Lord have mercy upon us, and write all thy Laws in our hearts we beseech thee.

The Exposition of the ten Commandments

The Duty of the first Commandment, is

1 To acknowledge the Eternal Deity of the only true God.

2 To worship him with all inward devotion of souls.

3 To love, honor, and obey him, for his sake.

4 To fear, and call upon him, to trust in him, and none but him, all the days of our life, without giving any share of his honor to Angels, Saints, or any other creature.

The Duty of the Second Commandment, is

1 To apprehend God as an infinite, and incomprehensible essence, without any form, the shape of our own fancying, or strained whereby to make a representation of him.

The Youths Psalter.

2 To honor, and worship him with all lowly reverence, even of our souls and bodies.

The Duty of the third Commandment, is
To honour the most holy and reverend name
of God.

The Duty of the fourth Commandment, is

1 As men, to keep holy one day of seben.
2 As Christians, to keep holy that day of the
seben, which because Christ hath instituted, it
is called the Lord's day, and his Church hath
ever obserued it.

The Duty of the fifth Commandment, is

1 To love, honour, and obey our Parents,
with all lowliness and reverence.

2 In like manner faithfully to serve, honor,
and obey the King, to reverence his sacred pow-
er, and his sovereign Authority over us.

3 To live by his Laws and Command-
ments, according to Gods blessed word and or-
inance.

4 To live in an orderly, and a quiet subiecti-
on to the Kings subordinate Magistrates.

5 To submit our selves lowly, and reverent-
ly, to them that are our spiritual Guides, the
Fathers, Prelates, and Priests of God's
Church.

The Duty of the sixth Commandment is

1 To protect, and preserve, as much as in us

The Youtlis Psalter.

lies, the person, or life of any man whatsoever
2 To procure peace, and love, among all so
of people.

The Duty of the seventh Commandment,

To keep our Bodies in temperance, Sob
riety, and Chastity.

The Duty of the eighth Commandment,

To do justice to all men, and not to use
tricks or crafts, whereby to purloyn from, or
cheat, or couzen another man of that which
properly his.

The Duty of the ninth Commandment,

To preserbe every mans good name, and to
keep our selves free from slandering and b
esting any man, either friend or enemy.

The Duty of the tenth Commandment,

To love our neighbours, as our selves, to
lieve the poor, to oppres none, and to be in
woc
rity with all men.

The three Theological Vertues, F
Fa
Hope, and Charity.

They are called Theological, because
T
he word signifieth a thing that belongeth
God.

Now abideth faith, Hope, & Charity, but
greatest of these is Charity.

The Youths Psalter.

Of Faith.

Faith cometh by hearing, and hearing by the Word of God.

Let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation.

Taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked.

The just man shall live by his faith.

Being justified by faith, we have peace with God, through our Lord Jesus Christ.

Whatsoever is not of faith, is sin.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him.

But know, O vain man, faith without works is dead.

For as the body without the spirit is dead, so faith without works is dead also.

Faith is the substance of things hoped for, the evidence of things not seen.

Watch ye, stand fast in the faith, quit you like men, be strong.

For by it the Elders obtained a good report. Through faith we understand that the

The Youths Psalter.

worlds were strained by the word of God, so the things which are seen, were not made of things which do appear.

By Faith Abel offered unto God, a more excellent Sacrifice than Cain, by which he attained witness that he was righteous, God testifying of his gifts; and by it, being dead, speaketh.

By Faith Enoch was translated that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God.

But without Faith it is impossible to please God; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

By Faith Noah being warned of God, things not seen as yet, moved with fear, prepared an Ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by Faith.

Faith is counted for righteousness.

By Faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whether he went.

By Faith he sojourned in the Land of Promise, as in a strange Country, dwelling in Tabernacles with Isaac and Jacob, the Heirs with him of the same Promise.

Thou

The Youths Psalter.

Through Faith also Sarah her self received strength to conceive saed; and was delivered of a Child when she was past age, because she judged him faithful who had promised.

By Faith Abraham when he was tryed, offered up Isaac: and he that had received the promises offered up his only begotten son.

By Faith Isaac blessed Jacob and Esau, concerning things to come.

By Faith Jacob when he was dysng, blessed both the sons of Joseph, and worshipped, leaning upon the top of his Staff.

By Faith Joseph when he dyed, made mention of the departing of the children of Israel, and gave commandment concerning his bones.

By Faith Moses when he was born, was hid three months of his parents, because they saw he was a proper child, and they not afraid of the King's commandment.

By Faith Moses when he was come to years, refused to be called the son of Pharaohs daughter.

By Faith he so took Egypt, not fearing the wrath of the King; for he endured, as seeing him, who is invisible.

Through Faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn, should touch them.

By Faith they passed through the Red sea, as on dry land; which the Egyptians assaizing to do, were drowned.

By Faith the walls of Jericho fell down after they

The Youths Psalter.

they were encompassed about seven days.

By faith the harlot Rahab perished not with them that believed not, when she had received the Spies with peace.

And what shall I say more? for the time would fail me to tell of Gideon, and of Barack, and of Sampson, and of Jephthah, of David also, and Samuel, and of the Prophets.

Who thro' faith subdued Kingdoms, wrought righteousness, obtained promises, stopped the mouths of Lyons.

Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the Armies of the Aliens.

Of Hope.

Hope deferred maketh the heart sick, but when the desire cometh, it is a tree of life.

The hope of the righteous shall be gladness; but the expectation of the wicked shall perish.

The wicked is driven away in his wickedness, but the righteous hath hope in his death.

O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be a stranger in the land, and as a way-faring man that turneth aside to tarry for a night?

Be not a terror unto me, thou art my hope in the day of evil.

The

The Youths Psalter.

The Lord will be the hope of his people, and the strength of the children of Israel.

It is good that a Man shoulde both hope, and quietly wait for the salvation of the Lord.

Tribulation worketh patience: patience, experience: experience, hope: and hope maketh not ashamed.

For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for?

But if we hope for that we see not, then do we with patience wait for it.

Let Israel hope in the Lord; for with the Lord there is mercy; and with him is plenteous redemption.

Happy is he that hath the God of Jacob for his help: whose hope is in the Lord his God.

The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

I will hope continually and praise thee for evermore.

For thou art my hope, O Lord God, thou art my trust from my youth.

Why art thou cast down, oh my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.

Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope.

All ye that hope in the Lord be of good courage, for he shall strengthen your heart.

But

, The Youths Psalter.

But the eyes of the wicked shall fail, they shall not escape, and their hope shall be as the giswing up of the Ghost.

So are the paths of all that forget God, and the hypocrites hope shall perish.

For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?

If in this life only we have hope in Christ, we are of all men most miserable.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.

Sanctifie the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness, and fear.

Now the God of hope, fill ye all with joy, and peace in believeng, that ye may abound in hope, through the power of the Holy Ghost.

Of Charity.

Follow after Charity, and desire spiritual gifts.

Knowledge puffeth up but Charity edifieth.

Though I speak with the tongues of men and Angels, and have not Charity, I am become as sounding brals, or a tinkling Cymbal.

And though I have the gift of prophecy, and un-

The Youths Psalter.

understand all MysterieS, and all Knowledge, and though I have all faith, so that I could remove Mountains, and have no Charity, I am nothing.

Above all things put on Charity, which is the bond of perfectnes.

Though I bestow all my goods to relseve the poor, and though I give my body to be burned, and have not Charity, it profiteth me nothing.

Charity suffereth long, and is kind: Charity enblieth not; Charity vaunteh not it self, is not puffed up.

Doth not behabe it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

Rejoyceth not in iniquity, but rejoyceth in the the truth.

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never fasleth, but whether there be prophesseS they shall fail; whether there be tongues they shall cease; whether there be Knowledge, it shall vanish away; wherefore let all things be done with Charity.

Habe Charity among your selves, for Charity shall covet the multitude of sins.

Giving all diligence, add to your Faith, Vertue; to Vertue, Knowledge: to Knowledge, Temperance: to Temperance, Patience: to Patience, Godlines: to Godlines, brotherly Kindness; and to brotherly kindness, Charity.

For

For if ye do these things ye shall never fail.

Let these three kinds of Good Works be in ye.

Fasting, Prayer, and Alms-deeds.

Of Fasting.

When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast: Verily I say unto you they have their reward.

But thou when thou fastest, anoint thine head, and wash thy face,

That thou appear not unto men to fast, but unto thy father which is in secret; and thy father which seeth in secret, shall reward thee openly.

Fast not for strife, and debate, and to smite with the fist of wickedness;

Is it such a Fast that the Lord loveth, for a man to bow down his head like a bul-rush, and to spread sackcloth and ashes under him, will thou call this a Fast, and an acceptable day unto the Lord?

No, this is the Fast that the Lord expects, to loose the bands of wickedness, to undo the heavy burdens, and to let the Oppressed go free; and that ye break every yoke.

Deal

The Youths Psalter.

Deal thy bread to the hungry, and bring the poor that are cast out, to thy house: when thou seest the naked, cover him, and hide not thy self from thine own flesh.

Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, the glory of the Lord shall be thy reward.

Then shalt thou call, and the Lord shall answer, thou shalt cry and he shall say here am I.

Of Prayer.

And when thou prayest, thou shalt not be as the Hypocrites are: for they love to pray standing in the Synagogues, and in the corners of the Streets, that they may be seen of men, Verily I say unto you, they have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy doo^r, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them, for your Father knoweth what things you have need of before you ask him.

Pray one for another that ye may be healed: the effectual fervent prayer of a righteous man, availeth much.

What-

The Youths Psalter.

Whatsoever things ye desire when ye pray, believe ye shall receive them, and ye shall have them.

Watch and Pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.

Wherefore pray without ceasing.

Is any among you afflicted, let him pray;

Is any merry, let him sing Psalms.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despicably use you, and persecute you.

O thou that hearest prayers, unto thee shall all flesh come.

Unto thee have I cried, O Lord, and in the morning shall my prayer prevent thee.

As for me I will call upon God, and the Lord shall save me.

Evening, and Morning, and at Noon, will I pray, and cry aloud, & he shall hear my voice.

I will pray with the spirit, and will pray with understanding also.

Hear my prayer, O Lord, and let my cry come unto thee.

The Lord is far from the wicked, but he heareth the prayer of the righteous.

The Sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight.

The Youths Psalter.

Of Alms-deeds.

Take heed that you do not your Alms before men, to be seen of them, otherwise ye have no reward of your Father which is in heaven.

Therefore when thou dost thine Alms, do not sound a trumpet before thee, as the hypocrites do in the Synagogues, and in the Streets, that they may have glory of men; Verily they have their reward.

But when thou dost Alms, let not thy left hand know what thy right hand doth.

That thine Alms may be in secret, and thy Father which seeth in secret, himself shall reward thee openly.

If there be among ye a poor man, of one of thy brethren, within any of thy gates, in thy land, which thy Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother.

For he that giveth to the poor shall not lack, but he that hideth his eyes shall have many a curse.

And he that hath pity on the poor, lendeth to the Lord, and that which he hath given, will he pay him again.

The Youths Psalter.

Every Morning, Noon, and Evening let us
pray to God, saying.

Holy, Holy, Holy, Lord God Almighty, se-
which was, and is, and is to come ; we
worship him that liveth for ever, and cast our
selves before his Throne ; thou art worthy, O
Lord our God, to receive Glory and Honor, and
Power, for thou hast created all things, for
thy wills sake they are, and were created.

A Prayer for the Morning.

Isto the hands of thy blessed protection, and
A unspeakable mercy, O Lord, I this day com-
mend my soul, and body, with all the faculties
powers, and actions of them both, beseeching
thee to be ever with me, to direct, sanctifie, and
overn me, in the ways of thy Law, and in thy
works of thy Commandments ; that through
thy most mighty protection, both here, and ever-
I may be preserved in body, and soul, to serve
thee, the onely true God, through Jesus Christ
our Lord. Amen.

Glory be to the Father, &c.

A prayer for the Evening.

O Most blessed Saviour, whose sacred body
after thou hadst finished in the work of our
redemption, was taken down from the Cross ;
and after a short repose in the Sepulchre, was
raised

The Youths Psalter.

raised again to a glorious immortality; Grant us, we beseech thee, so frequently to renew in our minds, the memory of thy grave, that we may always be prepared for our own, and so seriously to reflect on the consequences of a holy death, that we may every day grow less affected to this transitory life, and more in love with thy eternal joys, who with the Father, and the holy Ghost, liveth and reigneth one God, world without end. Amen.

Glory be to the Father, &c.

Preparatory Prayers for Morning and Evening, beginning with the several Letters of the Name of King WILLIAM.

W.

Morning prayer.

Let my prayer be set forth in thy sight, O Lord as the incense, and the lifting up of my hand as an Evening-Sacrifice.

WE pray thee, O Lord, call to our remembrance, all our late actions, and so smother us with thy gracious favour, and continual help, that in all our works, begun, continued, and ended in thee, we may glorifie thy holy Name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

Glory be to the Father, &c.

The Youths Psalter.

I. Evening prayer.

I Weseech thee Almighty and most merciful Father, to have mercy upon me, for I have erred and strayed from thy ways like a lost sheep ; I have followed too much the deuices and deuises of my own heart ; I have offended against thy Holy Laws ; I have left undone those things which I ought to have done ; and I have done those things which I ought not to have done, and there is no health in me ; but thou O Lord have mercy upon me miserable offender, spare thou me, O God, which confess my faults, restore thou me that am penitent, according to thy promises declared unto mankind, in Christ Jesus our Lord. And I answe O most merciful Father, for his sake, that I may hereafter live a godly, righteous, and sober life, to the glory of thy Holy Name. Amen.

Glory be to the Father, &c.

L. Morning prayer.

I O King and merciful God, the Father of our Lord Jesus Christ, who deskest not the death of a sinner, but rather that he may turn from his wickedness and live, and hath promised to pardon them that truly repent, and unfeignedly believe thy holy Gospel ; O thy

mercy

The Youths Psalter.

mercy I beseech thee, to grant me true repen-
tance, and thy Holy Spirit, that those things
may please thee which I do at this present, and
that the rest of my life hereafter, may be pure,
and holy; so that at the last, I may come to thy
eternal joy, through Jesus Christ our Lord.
Amen.

Glory be to the Father, &c.

L. Evening Prayer.

Lord, remember not the sins and iniquities of
my fore-fathers, nor lay to my charge
the sins of this day, or my whole life, grant me
gracious Lord, a pure intention of heart, and a
stedfast regard to thy glory in all my actions
possess my mind continually with thy presence,
and ravish it with thy love, that my only de-
light may be, to be imbraced in the arms of
thy protection; and that for the sake of my most
blessed Saviour, and Redeemer, Jesus Christ
the righteous, to whom be all honour, and glo-
ry, now and for evermore. Amen.

Glory be to the Father, &c.

I. Morning prayer.

Ints thy hands Lord Jesus, I give my Lo-
dy, my Soul, my Substance, my Name,
my Friends, my Liberty, and my Life; dispose
of me, and of all that is mine, this day, and at

all times, as it seemeth best unto thee, and in
the glory of thy Holy Name. Amen.
Glory be to the Father, &c.

A Evening Prayer.

Almighty Lord God, I do beseech thee ev-
ery day to give me patience in my trou-
bles, and afflictions; Humility in Comforts
constancy in temptations, and victory against
Domestick, In-land, Foreign, or Ghostly en-
emies; make them O Lord like Oreb and Zeeb
and all their Princes as Zeba and Zalmunna
Defend me, O God, this night, and ever, a-
gainst them that rise up against me; for they
many in number; and let them know that
I art my God, in whom I trust, for my hop-
eth in the name of the Lord, who hath
de Heaven and Earth, to whom with the
led Trinity, three Persons and one God, be
thy, and Praise for evermore. Amen.
Glory be to the Father, &c.

M. A private Prayer for all times.

Merciful God, say unto my soul, thou
art my Salvation; claim me thereloy
as thy right, keep me as thy charge, and love me
as thy child; fight for me when I am assault-
ed, heal me when I am wounded, and revive me
when I am destroyed; O thou preserver of
men.

men, have mercy on me for thy Name's sake.
Amen.

Glory be to the Father, &c.

An Alphabet of Lessons for the instruction of
Youth.

A

As the Clay is in the Potter's hand to fa-
shion it at his pleasure ; so man is in the
hand of him that made him, to render to them
as liketh him best ; wherefore fear thou the
Lord.

B

Bless them which persecute you, bless, and
curse not, neither be wise in your own conceit.

C

Children being haughty through disdain, and
want of Nurture, stain the nobility of their kin-
dred. Wherefore be thou humble, and meek
even as Christ himself was.

D

Dishonor not a man in his old Age, for even
some of us wax old.

E

Eat as becometh a man, those things which
are set before thee ; and devour not, lest thou
be hated.

F

Flee from sin as from the face of a serpent ;
for if thou comest too near it will bite thee, the

The Youths Psalter.

teeth thereof are as the teeth of a Lyon slaying
the souls of men.

G

Give not thy mind unto gold, for it hath
destroyed many, and perverted the hearts of
Kings.

H

Hate not laborious work, neither Husbandry
which the Most High hath ordained.

I

Judge of thy neighbour by thy self; and be
strict in every point.

K

Knock, and it shall be opened unto you; ask, and
it shall be given you; seek, and you shall
find.

L

Love thy friend and be faithful to him, yea,
be thy neighbour as thy self.

M

My Son, help thy Father in his Age, and
grieve him not so long as he liveth.

N

Never trust thine enemy; for he will war
with his eyes, but if he find an opportunity, he
will not be satisfied with blood.

O

Obey them that have the rule over you, and
submit your self; for they watch for your soul,
as they that must give account, that they may
do it with joy, and not with grief.

Pre:

The Youths Psalter.

P

Prepare what to say, and so thou shalt be heard, bind up instruction, and then make An-
swer.

Q

Quarrel not at all, but put off anger, wrath,
and malice, and let not blasphemy, and filthy
communications enter into your mouth.

R

Reproach not a man that turneth from sin,
but remember that all men are worthy of pu-
nishment.

S

Strive not with a mighty man, lest thou
fall into his hands.

T

These sorts of men see thou avoide, as basyn,
and odious, a poor man that is proud, a rich
man that is a lyar, and an old Adulterer that
doteith.

U

Use not to make any manner of lye, for the
custom thereof is not good.

W

Watching for riches consumeth the flesh, and
the care thereof driveth away sleep.

X

Xantippe the scolding wife of Socrates, was
an ill example for vertuous women.

Y

Yield your self unto the Lord, and serue him,
that the fierceness of his wrath may turn away
from you.

Zion

Zion shall be redeemed with Judgment, and
her converts with righteousness.

Loyal Prayers for every day of the Week, be-
ginning with the Letters of the name of our
Sovereign Lord King WILLIAM.

W. Monday.

Consider, O Lord, our Enemies, how many they
are, and they bare a tyrannous hate against us.

WE beseech thee, O Lord, not to cast us to
the way in the time of eminent danger; arise
O God, and defend us from our foes, it is a
sure token of thy tender mercy, O Lord, that
we, and our natural strength that fighteth for
us in the deep, are consumed in the midst of their
destruction and judgment thou hast remembred
mercy, and hast saved us: Not unto us O God
not unto us, be the praise and glory, but to thy
Name, O Lord God of Hosts. Amen.

Glory be to the Father, &c.

I. Tuesday.

Haste thee, O God, to deliver us, make haste to
help us O Lord.

Strengthen thine Ears to hear our-prayers, O God
and let our cry come unto thee, in the time of
our

The Youths Prayer.

our trouble we lift up our hands & our hearts to
an^{the}e, bouchsafe then, O Lord to save us, and our
Ships and Nables, that are upon the Seas, and
the persons of those that are in them, give thine
Angels a charge over them, help O Lord, and
be save them for thy mercies sake, that they may
ou bring hony Honoz and Victory to our gracous
King, peace and plenty to our Kingdoms, and
a safe guard to those that on their lawful occa-
sons travel upon the Seas: grant this for thy
the mercys sake, and for the meritts of Jesus Christ
our Mediator and Advocate. Amen.

Glory be to the Father, &c.

L. VVednesday.

is Awake, and stand up to judge our quarrel; a-
that venge thou our cause, our God, and our Lord.

O Lord, most mercifully assist us in these our
Supplications, and Prayers, and dispose
the way of thy Servants towards the Attain-
ment of everlasting Salvation; that among all
the changes, and troubles of this mortal life,
they may ever be defended by thy most gracous
providence, through Jesus Christ our Lord.
Amen. Glory be to the Father, &c.

L. Thursday.

Rejoyce O Lord, the souls of thy servants, for
unto thee do we lift up our hearts.

O Lord, remember not our former Iniquities,
let thy tender mercies speedily prevent us,
for

The Youths Psalter.

for we are brought very low; Help us, O God
of our salvation, for the glory of thy name de-
liver us, and purge away our sins for thy Fa-
mily sake; that we thy people, and the sheep of thy
pasture, may give thee thanks for ever; To aho
generations we will shew forth thy praise, for
thou O Lord art worthy of all Honor, Glory
Might, Majesty, Power, and Dominion, w^ol^l spa
without end. Amen.

Glory be to the Father, &c.

I. Friday.

Let the words of our mouths, the meditation
of our hearts, the actions of our bodies, and
the desires of our souls, be now this day and
ever, acceptable in thy sight, O God, our
Strength and our Redeemer.

Beseech thee, Lord, God, Almighty, Father
of all mercies, and of our Lord Jesus Christ
aven and Earth is full of the Majesty of thy
glory, we thy unworthy servants, here before
thee at this time, desire humbly to thank thee
for all thy mercies, which from time to time
thou hast been pleased to bestow upon us, not
withstanding the abundance of sins; which we
have committed against thee, we confess O Lord
it is infinitely more thy mercies, than our mi-
tis, that we have not been long since confoun-
ded, for we have sinned against thee with a
high

The Youths Psalter.

High hand, pouring in, but never pouring out
Delighty filthinesg, day after day, adding one sin
unto another, as if we were born to no other
end, but to sin against thee: If thou, O Lord,
shouldst be extream to mark what is done amiss,
who were able to abide it? Have mercy upon
these miserable sinners; spare us, good Lord,
spare thou them which confess their faults, and
be no more angry with us for ever; forgive us
our sins, and shew us the light of thy coun-
tenance, and we shall be safe: Watch over us this
day, for good, and not for evil; keep us from
falling into any gross sin, or from being led
into any lewd temptation: Be good unto us, O
Lord God, above all that we are able to deserve,
and to desire; and all for thy mercies sake, and
outy dear Son, Christ Jesus his sake; to whom,
together with thee, and the holy spirit, be as-
cribed, as is most due, all Honor, Praise, and
Glory, now and for evermore. Amen.

Glory be to the Father, &c.

A. Saturday.

Evermore will we praise the Lord, for his mer-
cies endureth for ever.

Almighty Lord God, we evermore desire to
render unto thee, all humble and hearty
thanks, for thy infinite mercies, which through
the whole course of our lives, we have received
in thy hands; Lord, what are we? that thou
shouldst

The Youths Psalter.

Shouldst be mindful of us : What is man ? that thou shouldst vouchsafe to hear him, or the son of man, that thou shouldst visit him ? We have sinned, O Lord, we have sinned against thee ; we have offended against thy Holy Laws, daily adding one sin unto another, without any true repentance ; drinking iniquity as it were water : So that from the crowns of our heads, to the soles of our feet, there remains no part that is sound ; but sin, like a loathsome leprosy, is grown over us, and we are become vile in our own eyes ; how much more abominable in thy sight ? O God, that canst not behold iniquity but O thou that art the Physician of the Soul that canst kill, and canst make alive, say unto our souls ; Be ye clean, and ye shall be clean ; speak peace to our consciences ; give us that peace the world cannot give ; forgive us our sins of Omission, and our sins of Commission ; the sins which we have committed our-selves, and the sins which we have caused others to commit ; Lord, lay them not to our charge : Make us clean, and by thy mighty Power enable us to continue. Hear us, and help us, and abundantly more for us, we beseech thee, than we are able to ask or think ; and that alone by thy mercies sake, and thy dear Son Christ Jesus his sake, to whom be all Honor, and Glory now, and for evermore. Amen.

Glory be the Father, &c.

The Youths Psalter.

M. Sunday.

Sing we unto the Lord, a new Song, for he
hath dealt bountifully with us.

Most gracious God, sacrifice of Praise, and
Thanksgiving are to be given to thee, for
thou art a gracious Father, and rich in mercy to
them that call upon thy Name, we O Lord desire
to yield thee humble and hearty thanks, for pre-
serving us from all manner of perils, not only
this night, or this week last past, but from the
beginning of our lives; we thank thee O Lord,
that thou hast been pleased to bring us safe to
the light of this day, and to the comforts which
are consecrated for thy honor, and appointed on
this Holy-day for thy service; so inspire our
hearts most gracious Lord God, with the Majes-
ty and Glory thereof, that we may wholly de-
part from our own affairs, and may with delight
consecrate thee in the use of thine ordinances, and may
abide with all our nights, to perform those du-
ties which thou dost this day expect from us;
and since thou O Lord wilt be satisfied in all
that draw near to thee, we beseech thee to pass
over all our transgressions, cast them out of thy
sight, and accept of us in the mercies of thy Son
Jesus, that when we shall visit thy Temple, and
approach to thine Altar, our prayers may come
up before her, as incense, and the lifting up of
hands as an evening Sacrifice; and as we
are

The Youths Psalter.

we desirous that thou shouldest hear us when we call upon thee, so we beseech thee, give us grace to hear thee, when in thy word, and Minister thou callest upon us; endue our hearts with reverence, when we hear it; with meekness when we receive it; and so strengthen us with Faith, that we may build thereon as on a rock the fabricks of our Salvation; Lord, hear us and answer us, do with us, and for us, according to the riches of thy mercy. and that for the dear Son Christ Jesus his sake, in whose name and words we desire to be further heard, saying as he himself hath Taught his Disciples in his most Holy Gospel: Our Father which art in Heaven, &c.

Glory be to the Father, &c.

Contations Holy and Humane on sundry Occasions.

Chap. i. Of serving God.

1. God will have no time to save us, if we have no day to serve him.

2. Shall we have six days in seven, and God but one?

3. Publick worship is the Pillar of Religion, and high Service of Almighty God.

4. If every one taketh away his stone, it will pull down the Pillar to the ruine of Religion.

5. In the Church we are before God's face as mans.

The Youths Psalter.

6 It is both a scandal to man, and scorn to
God, to be irreverent in the Church, to dare,
and jeer God to his face.

7 The truest picture of the Saints with God
in heaven, is a Congregation, devout at God's
worship on earth.

8 We cannot do better, than to go to heaven:
nor worse, than to do any thing ill, or un-
comely in it.

9 The Devil's misbehaviour in Heaven, cast
him into Hell.

10 He that laughs in the Church, is tickled
by the Devil.

A Parable of the Pharisee and Publican.

11 Two men went up into the temple to
pray, the one a Pharisee, and the other a Pub-
lican.

12 The Pharisee stood and prayed thus with
himself, God, I thank thee, that I am not as
other men are, Extortioners, Unjust, Adul-
terers, or even as this Publican.

13 I fast twice in the week, I give tithes of
that I possess.

14 And the Publican standing a far off,
would not lift up so much as his eyes unto
heaven.

15 But smote upon his breast, saying, God
merciful to me a sinner.

16 I tell you, this man went down to his
house

The Youtlis Psalter.

house fustifed, rather than the other, for every
one that exalteth himself, shall be abased, and
he that humbleth himself shall be exalted.

Chap. 2. Of delaying to be good.

If God calls to day, shall we go to morrow
I shall the Devil have the flower of age, and
God the bran?

2 It is a desperate resolution to fall into the
puddle of sin this week, in hope to rise the next.

3 For the longer we keep off from God, his
acceptance is the more doubtful.

4 And mans performance is more difficult
because Satan hath the greater power over him
and sin'n him, by the strength of custom, which
to conquer is a Miracle.

5 Repentance too, hath a greater task, many
spots to wash, knots to loose, roots to dig, which
to kill.

6 The best fruit of sin, is repentance, the
rest is shame, and death.

Chap. 3. Of Presumption.

1 It is the Devils lullaby, to sleep out at
time of Salvation, as did the five foolish
gins.

2 None but a poisonous spirit, will suck
strength out of the flower of mercy.

3 It is the confidence of mercy, to put a
tempt on Justice.

The Youths Psalter.

4 It is to leave the soul at last, without all hope
and succour, and sanctuary; because guile dare
not fly to Justice, and hath no remedy else but
abused mercy.

5 Gods best saints have been fearing men,
and shall sinners be presumers?

6 I presume of that which is not mine, but
an God's life and Grace: with either of which I
am undone for ever, and yet I provoke God,
o without whose mercy I can have neither.

Chap. 4. Of Despair.

Tis the sin of Hell, not fit for them that sit
him on Earth, who may be in a state damnable,
whilst not condemned.

2 The sin of Despair is
mainst God, but a murderer of the Godhead, in
which Judas sinned more, than in his treason.

3 The sin on earth capable of a cure, two
ways, by consideration, and caution.

Consider

4 If I have a world of sin to damn me, God
 hath a sea of mercy to drown it.

5 No stains or guilts can make a soul so vile,
but Christ's blood can cleanse it.

6 The Remedy of Repentance was exper-
imented by David, Peter, Manasseh, Magdalen,
Suckoul, and others.

Beware before of the Sin of Presumption.

7 From the precipitate of false hope, are the

The Youths Psalter.

most fearful and fatal falls into Despair.

8 Wo to him that lies under the temptations to despair, for himself, and the Devil, are his foes, and no man of God is his friend.

Chap. 5. Of Discontent.

The discontented man is a Watch over a wound, wrested out of tune, and goeth fallen.

2 Discontent filleth the soul more with considerations of its unhappiness, than with thoughts of the remedy.

3 Nay its so busied with the thoughts of mischiefs, that it alloweth no leisure for those of Release.

4 Discontent entails the mind to misery, smothered wrongs grow.

5 Look not so much how many there are in better condition than thy self, but how many misuse in a worse.

6 Its impossible to bring things to our mind let a man bring his mind to things, and since its not what he desirereth to be, let him desire to what he is.

7 Apprehension of wrongs, make men more injuries than are offered them.

8 Prosperity would be Unson, but for desirer.

9 Is the matter of thy discontent in thy power, remedy it; is it not in thy power, let it omit.

The Youths Psalter.

Chap. 6. Of Swearing and Blaspheming.

The Jewes stopt their ears at it ; and shall Christians open their mouthes for it.

2 It is treason against the Divine Majestie, and a high ingratitude.

3 For God made our tongues to glorifie him, where we make them instruments of sin.

4 There is great danger in it ; the law saies condamnation.

5 There is no profit, credit, or pleasure in it, in meer sin, without motiue to excuse it.

6 Its offence is aggravated by custome : that ose a man shall dare to get, and keep an habit against Heaven.

7 There are means to be used for the losi...
as well as getting this custome.

8 For God's Name, wth Lord ! Jesus ! Christ !
use other words ; as, D^r strange, O^r rare, O^r me,
with as good sence, and less sin.

9 Punish thy lips, by biting of thy tongue,
giving an Alms, or by saying the Lord's
Prayer.

Chap. 7. Of Lying.

The Devil first spake, and ever since taught this language.

2 The death of mankind was drawn in first, from that breath of the serpent.

The Youths Psalter.

3 Speech brought forth with a lye, is concaved in Adultery.

4 He that loveth a lye, divorceth his soul from truth, God's daughter, and espouseth it to falsehood, which is the Devils.

5 The Devils daughter hath damnation for her dowry, so hath lying, it is a sin of Air, it ends in fire.

6 The primitive Christians would rather than lie, chusing rather the loss of life, then leave a stain upon the conscience.

7 To loath, and leave this sin; do nothing foul, to be blushed at, and thou shalt not need lie for a Mask.

Chap. 8. Of Slander.

1 It makes our mouths black, and vs to be link'd in our Brothers face.

2 To wound a good mans fame, is to throw dirt at God himself, for the righteous are precious in his sight.

3 To wound a man of God so, is yet worse for it kills so many souls as believe the slander and his ministry lies a blotting, if his Credit receives a wound.

4 Be deaf to obloquy, which is the only way naturally to become dumb to it.

5 Pris her beliefe, nor devise ill reports.

Chap. 9. Of Idleness.

1 It is a sad thing to come into the world, or to live, and die.

2 To live a life of idleness, is a lingersing death even in our life.

3 If we are idle in our duty towards God, we must needs be too busy in serving of the devil.

4 It is the spawn of lust; as standing Masters corrupt soonest, and swarm with loathsome creatures.

5 It is the Shame of a man; a baseness below all creatures, even from the Emmet to the Angel.

6 It is the Mother of want in this world, and of everlasting ruin in the world to come.

7 Heaven is worth our labour; Eternity is the reward, for the expence of a little time.

8 Christ took pains to save thy soul, the Martyrs sweat and bled to save theirs, and shall not we sweat to save ours?

9 The Devil is watchful to destroy our souls, and shall we take no care to preserve them?

Chap. 10. Of Gluttony.

1 T is a sin man is not made for, but is undone by.

2 It makes man a swine; his Belly is his God: his Paunch, his Paradise: the Kitching his Church: first and second courses, his Services; his hours of Devotion, Mealtimes: his Creed is in his Cook: his Decalogue, in his Dishes.

3 The company of Epicures, his Companions.

The Youths Psalter,
on of Saints: and death everlasting his end.

4 It is a sin that is always mother of another: for Luxury never wants a womb, where Gluttony hath a belly.

5 It is oftentimes foster to a multitude of sins.

6 It makes a man wretched as a beast, for even here it bars him of the greatest blessing, health, and of his chiefeſt boon, long life: and his only bliss, pleasure.

7 For fulness is the mother of sickness: and sickness is the nurse of death.

8 The Glutton even then diggeth his grave with his teeth, when he most pampers his palate.

9 Before the flood, the life of man was ten times longer than now, because his Diet was twenty to one less.

Chap. 11. Of Lasciviousness and Luxury.

The sin of unchastity is vain, foul, fearful and prevailing: for

2 The more lust is served, the less it is satisfied.

3 It is sacrilegiously to make a Stewes of Gods Temple, the body:

4 It is short pleasure, for an everlasting pain.

5 It stains the conſcience, wounds health, Honour, Estate, and Reputation.

The Youths Plaister.

- 6 Take heed therefore of the things that be-
get and nourish lust.
- 7 Covenant with the eyes against lascivious
persons, pictures, and gestures.
- 8 Stop thy ears against all lustful Songs,
lewd discourses, and devises.
- 9 Keep the heart from excessive sleeps, meats,
drinks, or such as are known to be provoca-
tive.
- 10 Temperance, and Sobriety, are great
friends to Chastity.

Chap. 12. Of Nature.

- 1 Art is an assitant to Nature, and experi-
ence is the touchstone & perfection of Art.
- 2 It is difficult to make that streight by Art,
which Nature hath made crooked.
- 3 Let Nature have what is requisite, though
affection be denied it.
- 4 Nature without learning is rude, and learn-
ing without Nature, is foolish.
- 5 All things are Artificial, for Nature is
the Art of God.

Chap. 13. Of Pride.

- 1 Never yet found Pride in a noble Nature; nor
humility in an Unworthy mind.
- 2 It is God's hate; other sins by God, but
this lies at God, and God at it.

3 It

3 It is mans bane ; it went before the fall
Angels, and Adam, and doth go before destru-
ction.

4 It is Christs scorn ; in his birth, life, death
all humility, nothing of pride.

5 Why should man be proud ? a grave will be
the end of his body, and Hell (without pardon)
the end of a sinning soul.

6 What can he boast of ? his riches, the per-
secutions of his body, or soul, are all the gifts of
God, and no man but is liable to surrender
whensoever God shall please to summon him.

Chap. 14. Of Anger, Rage, Cruelty.

Anger deserret aswageth, continued it in-
creaseth.

2 In Correction take heed of being angry, let
thy inordinate passion, provoke thee to inordi-
nate actions.

3 Hasty and froward speeches begets Anger,
anger, wrath : wrath, revenge : and revenge
mischief :

4 There is a great severity, and as little di-
cretion in favouring all, as in favouring none.

5 The Angry man is unhappy in this, that
his friends dare not give counsel.

6 Moderate anger is the sinew of the Soul,
and increaseth valour, when mixed with discre-
tion.

7 Holy Anger makes even a Saint, either a
beast, or a bedlam.

8 Wrath

8 Wrath chuts God out of the heart, and lets in the Devil.

9 To rule over Anger is to be above a Conquerour; but to serve it, is to be below a Slave.

10 Wrath is opposite to health, and grace, and so an enemy to body, and soul.

11 If thou art angry, repeat to thy self the Alphabet, or Criss-Cross Row, before you speak, or act, or say the Lords-prayer, the Creed, or some lesson of Scripture.

Chap. 15. Of Envy.

Envy is a snake in the heart poysoning the fountain of actions, and stinging the mind, to the wasting of the spirits, and weakning of the body.

2 The heart will endure no such snake in it, if it have Faith in God's providence, whose orders, and acts, envy quarrels.

3 O if it hath love to God and Heaven, for there the more heirs, the moze inheritance.

4 O to man on earth, for we do not grieve, but joy, at their good, whom we love.

5 Humility is a good Antidote against envy, for pride breeds this snake.

6 If we have pity, we will eye man as mortal, and mutable.

7 Dead Pompey made Cæsar weep.

Chap. 16. Of Malice.

Malice is a Toad swelling with venom in the heart: To God who is love, it is most odious, because like the Devil it is most abominable.

2 Men are mortal, these Enemies therefore should not be immortal.

3 Men are mutable; whom now I hate, I may hereafter need.

4 Men are Amiable; all made after the Image of Almighty God, and bought up by the blood of his Son Jesus Christ.

5 If there be Antipathy in Nature, it must be mastered by Grace, which must do miracles to Nature.

6 Beware of Anger, that if it kindle, it continue not to be wrath, and so cool into malice.

Chap. 17. Of Revenge.

The sin of Revenge strikes at God, and man.

2 It invades God's Prerogative, and wrests the sword out of his hand.

3 It is an enemy to Nature, for men that are born without Arms, should live without revenge.

4 Cæsars memory was noble, to forget nothing but wrongs.

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5 To pass by an injury is a most excellent
Virtue.

6 Beware of self-love, and wrath, the Father and Mother of Revenge.

Chap. 18. Of Fear.

The Fear of God is the strength of man.

2 Love is the foundation of fear, he is not
long fear'd that is not always loved.

3 Who so doth truly fear God, doth faithfully serve him, really love him, zealously adore him, and doth god chearfully.

4 The servant fears and hates.

5 The Son fears, and loves.

6 And folly fears what it cannot avoid.

7 If thou wilt not fear, do not hope.

8 Fear thy Choice, rather than rve the chance.

9 He is soonest hurt, that fears most.

10 For fear betrayeth the succours of Reason.

11 Moderation in enjoying what we have, and desiring what we have not, casteth out cares, and fears.

Chap. 19. Of Impatience.

Impatience is an Insurrection against the government of God, and a sin of an everlasting date; for the impatient man is in perpetual

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motion of misery till at rest in his grave.

2 It is a Tutor to Despair, and a factor for Apostacy.

3 A Sin, which wastes the soul, and weakens life, depriving it of a calm of Conscience, in tempests of trouble.

4 A Sin, so forbidding man to improve life, that rather than he shall die a Martyr, it will not suffer him to live a Saint.

5 By way of remedy against this Sin, consider, Calamity is a common lot, from which Saints nor Princes have any Priviledge, nor had he that was King of Saints, and Kings.

6 Study Christs Cross, no water so bitter, but that wood will sweeten it.

Chap. 20. Of ill Principles.

1 It is an ill principle to think thy self good, because thou seest another worse, by that rule, there shall be but one man bad in the World; that is, the worst.

2 Do likewise to think thy self not bad, because particularly good, by which rule, because no man is universally ill, there should not be one Sinner.

3 Think not thy life good, if thy heart be nest; a wrong meaning marres a good action, light makes not a good conuersation.

4 Not to be an hypocrite, is good; and so it not to be prophane.

5 Ret

The Youths Psalter.

5 Not to shew more good than I am, is good,
for but to be less good than I should be, is better:

6 So then, if I think as I should, I must do
as I think.

7 Think not thy self good, because godly by
its; a habit of strength, not a fit, makes an
healthy man:

8 A Constancy of good carriage, not an act
now, and then, makes an holy one: we shall be
judged by our ways, not our steps.

9 Think not thy self good, because thy belief
is right, for the Devils believe, and tremble:
a good belief, and a good life, it is that makes a
good man.

10 Believe thy self a Cherubim; and live
not a Saint, thou art but a Devil; to thy fancy
an Angel, but in Gods eye, a fiend, thine own
elect, but God's Reprobate.

11 Think not thy soul well, if absolved of her
sins; for offended justice will punish nothing
more than abused mercy.

12 Think not that the practice of Piety be-
longs to the Cloyster, and the Clergy; their ob-
ligation may be more, but thy duties are no less.

13 To prevent these kind of sins, ill habits
are to be avoided. For

14 An ill Custom is a second nature.

15 An inveterate disease it is, which, to keep
is death, and to leave impossible.

16 Entrance into a guilt, takes off the veil of
shame; but continuance whores the forehead.

17 En.

The Youths Psalter.

17 Entrance conceives continuance ; this
begets custome, and that impudence.

18 Beware of ill company, how canst thou
dread a plaguy body, and sit with a pestilent
soul ?

19 Fly all such infectious Sinners, and let
thy prayers be

Lord have mercy upon them.

Chap. 21. Of Death.

Die thou must, and after live in weal, or wo
for ever, & after death is no time to escape
the wo, if thou dost loose the weal, as thou dost
tender then Eternity. look unto my life.

2 For, die thou must but know'st not where,
whether in House, or Field, on Land, or Water,
on Bed, or Board ; it doth then behove thee
every where to look to it.

3 Die thou must but knowest not how : whe-
ther by a violent or natural course ; by a casu-
ality, or an infirmity ; lingcingly, or suddenly,
then every where look for it.

4 Die thou must, but knowest not when :
whether in the day, or night, this, or that, or
the next day ; this, or that hour, minute, or
time, whether Morn, Noon, Even. Then ever-
more look after it.

5 Thou hast not strength to put death under
thy feet, without a Christ in thy Arms ;

6 Thou canst not welcome the one without
fear

The Youths Psalter.

his fear, till thou embracest the other in thy faith, so
that thou may'st well say,

7 To whom then should I look, but to thee, O
my Lord, who art my Saviour?

8 Forgive my sins, give me a repentance ne-
cessary to be repented of; and grant me thy Salva-
tion, that when I dye, as I assuredly must,
I may live eternally with thee, and by thee,
singing Hallelujahs of Praise, Honour, and
Glory, to thee, and to the Lamb for e-
ver.

9 All men know that the day of death will
appare, yet all, or almost all, do notwithstanding
desirous to put it off: Yea, even those, who be-
lieve, that after death, they shall live more
happily.

10 The last day of our life, is unknown, that
the days may be observed, the remedies are too
provided, when the dangers of death ap-
proach.

11 It is the opinion of Plato, that the
only, noble life of a wise man, is the meditation of
truth.

12 That death is not accounted evil, which
a good life hath gone before.

13 This temporal life, compared to the eter-
nal, is rather to be accounted a death, than a
life.

14 They are not lost, but sent before, whom
eternity hath received.

The Youtis Psalter.

15 What man is he that liveth, and shall not see death?

16 It is appointed for all men once to die.

17 Wherefore, O Lord, so teach us to number our days, that we may apply our hearts unto wisdom.

Chap. 22. Of Judgment.

It is not for us to know the day of Judgment; but being always uncertain of the coming of the Judge, let us so live, as if we were to be judged the next day.

2 Nothing doth more set forward an honest life, than for a man to believe he shall be judged all things hidden, which do not deceive; evil things do offend, and good things do delight.

3 The great Judge of the world, is not prevented by favour, nor led by mercy, nor corrupted with money, nor appeased by satisfaction, Repentance.

4 Let the soul while it hath time here, labour for its self by Repentance, so long as here is place for mercy, for in the other world is no place of Justice.

5 In the day of Judgement we can have nothing to answer for our selves, where Heaven, Earth, the Air, Water, and the whole World, shall witness our sins against us, and if all creation should be silent, our thoughts, and our words especially shall stand before our eyes, accusing before God.

The Youths Psalter.

6 On the right hand will be our sins accusing us, on the left hand innumerable Devils; underneath us the terrible deepness and darkness of hell; above us the Judge offended; without the world burning; within the conscience tormenting; there shall the righteous scarcely be saved.

7 Alas miserable sinner, whither wilt thou fly? since to hide thy self is impossible, and to appear is intollerable.

Chap. 23. Of Time.

Time, and Prudence may do any thing.

2 Truth is the issue of Time, by whom all secrets are discovered, and laid open.

3 Time past may be repented of, but not recalled.

4 The beginnings of things is in our own power, but the ends thereof in Gods.

5 He that refuseth to repent, and be resolved to day, perhaps may die before to morrow.

6 Let no day be spent without some remembrance how thou hast bestowed thy time.

7 Vespasian thought that day lost, wherein he had not gained a friend.

8 Blessed are they that keep Judgment; and they that doth Righteousness at all times.

Chap. 24. Of Discourses, Jests, and Censures.

That is the worst jest, that is a close earnest.

2 It is not good jesting with edge-tools.

The Youths Psalter.

3 It is more to know when to be silent, than when to speak.

4 He that thinketh much, and sayeth little, speaketh most.

5 Hear and learn when you are young ; discourse, and rest, when you are old.

6 But remember, they commonly know least, that censure most.

7 And he that understandeth himself, or others, will rather wonder that things are so well done, than censure them for being no better.

8 Give me a man that speaks reason, rather than Authors, and sense rather than Higgelings, the one argues a good judgement, the other only reading.

9 It is a greater commendation to say that a man is wise, than that he is well read.

10 He that flattereth unworthily before a mans face, will detract as unworthily behind a mans back.

11 So much as you hear any man detract from anothers worth, so far he comes short of it himself.

12 There are many that in words are ready to praise that which is good, but few that in works are ready to follow the same.

13 Perfect praise, and Felicity, consisteth in a contented life, and a happy death.

14 Praise encourageth the spirit to do great and mighty things, and nourisheth true virtue where it is begun.

15 Com-

The Youths Psalter.

15 Commendations make the labour, light ;
the wit, studious ; and the hope, rich.

16 Three things are commendable in a
Schollar, Silence in his tongue, diligence in rea-
ding, and civility in his behaviour.

17 As the shadow followeth the body, so
praise followeth vertue.

18 There is no day so clear, but hath some
cloud ; For any vertue so compleat, but it is
subject to the scandals of the envious.

Chap. 25. Of Moderation, Mean.

All evil lieth in extremes ; that is, either
in too much, or too little ; all good lyeth in
a mean ; that is, neither too much, nor too lit-
tle ; which is both the best, and the safest con-
dition.

2 In musick, the mean is the sweetest part.

3 Fire hath alwayes smoak, as extremes
hath always trouble.

4 A certain King demanded councel of a
Bishep ; the Bishop called for a large sheet of
parchment, whereon he wrote his aduise in two
words ; a mean on the one side, and moderation
on the other.

Chap. 26. Of Marriage.

Men ought to obey the Laws, and women
to obey their Husbands.

The Youths Psalter.

2 He that marrieth in hast, repenteth at
leasure.

3 Silence, and Patience, are the married
folks vertues.

4 Pure chasteitie is beauty to our souls, grace
to our bodies, peace to our desires, the seal of
grace; the stasse of devotion; the mark of the
just; the glorie of life, and the comfort of
death.

5 The best four Vertues, are Chasteitie, Hu-
mility, Modesty, and Charity.

Chap. 27. Of Liberty, Obedience, Service.

To much liberty is an occasion of too much
confusion; liberty in the mind, is a mark
of goodness; in the tongue, of simplicity; in
the hands, of flesching; and in the conversation,
of a defect in wit, modesty, and grace.

2 It is he is to be esteemed free, that is not
enslaved to any lewd infirmity.

3 That man liveth most at liberty, that
walketh by the rule of his Religion.

4 to have a settled conscience, is, of all liber-
ties, the most pleasant.

5 To serve well, and with obedience, is a
sign of great discretion.

6 To a wise man, bondage it self is liberty.

7 That nation is truly happy, whose Sov-
raign is merciful, and whose subjects are obe-
dient.

8 The

The Youths Psalter.

8 The obedience of wicked men is fear, but the just man obeys for love.

9 Where reason is the master, appetite is the servant.

10 Disobedience proceedeth from neglect, for he shall best be obeyed, that best knows how to govern.

11 They make oftentimes the best masters, that in former times had been the best servants.

12 He that obeyeth those above him, is a good tutor to those beneath him.

13 He that is obedient consults his devotion, his discretion, his safety, and his religion.

Chap. 28. Of Choice.

1 If thou choosest a wife, consult the endowments of her mind, more than the beauty of her person, the first is the Jewel; the other, not but the cabinet that holds it.

2 Be not hasty in thy choice, lest thou doest that in a day, that cannot be undone in an Age.

3 If thy choice be beauty, that is not without its blasts; if riches, they have wings: if friends, they are sickle: but if virtue, thou art happy, for she alone is durable.

4 Let thy choice always be level'd at what is good; not what is great.

5 Moses chose rather to suffer affliction with the children of God, than to enjoy the pleasures of sin.

The Youths Psalter.

6 And hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom, which he hath promised to them that love him?

Chap. 29. Of Consideration.

Consider long what you do, and do quickly what you have considered.

2 A wise man thinketh upon what hath formerly been done; and doth what shall hereafter be thought upon by others.

3 He that considereth what is past, may foresee what is to come.

4 The consideration of delights past, are burthenous to a dejected mind.

5 Blessed is he that considereth the poor, the Lord will deliver him in time of trouble.

Chap. 30. Of Conscience.

A Good conscience, is a great comfort.

2 An ill conscience is a viper in the bosom of a sinner.

3 To act wilfully against the conscience, is to rebel against the divine Laws of the Almighty.

4 The Conscience is a Diary, that contains an account of man's failings, and imperfections.

5 A good Conscience is a continual feast.

6 Be careful of thy Conscience, for thou hast nothing

The Youths Plaister.

this nothing else to accompany thee into another
world.

7 A guilty Conscience is afraid, before it is
hurt, nor doth it need an accuser.

8 No plague more terrible, nor curse more
grievous, than the guilt of a self-accusing Con-
science.

9 Fear God, honor the King, love thy Neigh-
bour; hate no man, and that for Conscience
sake.

10 For the end of the Commandment is cha-
rity out of a pure heart, and of a good conscience,
and faith unfeigned.

Chap. 31. Of Ingratitude.

To repay good, for good, is humane: to re-
turn evil for good is diabolish, to render evil
for evil is wicked, but to return good for evil is
divine.

2 White injuries in Dust, but courtesies in
marble.

3 He that is covetous, is most apt to be in-
grateful.

4 Ever to be begging, or borrowing, without
making a restitution, is an ingrateful disposi-
tion, and doth oftentimes work dissension a-
mong the most intimate friends and acquain-
tance.

5 If a man be born a fool, his Nature is his
Apology, but nothing can excuse the man that
is ungrateful.

6 To

6 To cast away courtesies upon an ingrate-^{as} ful person, is like a man's hidding his treasure ^{gob} in the Sea.

7 Those Relations that are most strictly ty-⁶ ed by the bands of Affinity, and Consanguinity, ^{heav} are nevertheless oftentimes divided by this mis-¹⁰ chievous vice of ingratitudo.

8 There is a tincture of the monstrous sin of ⁷ ingratitudo, in the natures of all men, as we ^{big} are the children of disobedience, and the off-spring ¹⁵ of our Father Adam.

9 He is extreamly unthankful, that will for-⁹ get a courtesie; but he is impiously, and wick-¹⁰ edly ungrateful, that shall render ill for the good ¹⁵ he doth receive.

10 The word Ingratitudo, is the epitomy of ¹⁵ all impiety.

Chap. 32. Of Beauty.

Beauty is the ornament of the body, of so be-¹⁵ witching a nature, that it even forzeth an ²⁰ affection from the greatest strangers.

2 But a flower of so short a life, that it dies as ²⁵ soon as it is blossomed.

3 Beauty is a strong Gyant, but is some-³⁰ times however captivated by the other Gyant; ³⁵ **Gold**.

4 Age and sickness are great enemies to ⁴⁰ beauty.

5 But the beauty of the soul is permanent;

The Youths Planter.

ate as Vertue, Wisdom, which are flowers that
sure grow not in every ones Garden

6 They that paint themselves to become
beautiful, are displeased with what God hath
done to them, and by endeouring to hide the
parts of the body, they augment the number of
whole bodies and brains, that infect the soul

7 The man is unnatural, that hath not an
high esteem for beauty

8 But beauty without discretion, is like a
pearl in a swines mouth

9 Nature seems cruel in this, that a young
man cannot darr his eyes at a beauty, without
great perill of being wounded himself

10 The glory of young men is their strengthe,
and the beauty of old men is the gray head

11 How beautiful are the feet of him that
bringeth peace, and glad tydings of good things

12 Favour is deceitful, and beauty is vain,
but a woman that feareth the Lord, she shall be
praised.

Chap. 33. Of Youth.

THe greatest work we have to do in youth, is
to take care that we may not need to repent
in Age

2 Youth, that formerly took pleasure in brasse
exploits, is now turned devout, and become a
zealous votarie to some semisue beauty

3 Humility is a learning fit for youth, and
affliction makes an old man wise

The Youths Psalter.

4 A youthful custome, makes an old habit.
5 The young mans vertue is obedience.
6 blushes are the beauties of the young, resolu-
tions are the ornaments of the old.
7 The young man thinketh that the old man
is a fool, the old man knoweth that he is so
8 Short instructions are fittest for youth, be-
cause soonest learned, and easiest remembred by
them
9 Fly youthful lusts; but follow Righteous-
ness, Faith, Charity, peace with them that call
on the Lord with a pure heart
10 And remember thy Creator in the days of
thy youth

Chap. 34. Of Heaven, and Hell.

The way to Heaven, is to have continual
thoughts of Hell; the musing on Hells eter-
nal fires may make thee careful to avoid the
way to them; and sin, the fuel of them.

2 It is a dear bargain to buy a sin at the loss
of Heaven, and to have that sin accompanied
with the conscience tormenting threats of Hell-
fire, wherefore let Hell be in thy thoughts, but let
Heaven be thy Aim.

3 If Gods Palace, Heaven be the best place,
his Prison, Hell, is certainly the worst.

4 If the joys of that pass all understanding,
the pains of this are above out comprehension

5 Dis-

The Youths Psalter.

5 Discourse may make them greate, but experience makes that little

6 Hell and destruction are before the Lord, how much more then the hearts of the children of men?

7 Hell and Destruction are never full; so the eyes of man are never satisfied.

Chap. 35. Of Fame, and Infamy.

Report is commonly a lyar, and therefore not to be believed.

2 A good name is worth the having, yet it is hard to keep.

3 To live well, is the way to dye well, and he that so lives, and so dies, his name shall never be forgotten.

4 Fame keeps his Register in Heaven, and there neither moth, nor rust can enter to devour it.

5 An infamous Report is the murtherer of Reputation.

6 Fame, Time, and Riches, make shew'd use of their wings.

7 It is the Princes fame to be beloved by his Subjects, and their fame to be obedient to their Prince.

8 If thou wouldest be famous thy self, endeavour not to stifle the reputation of another.

9 Speak as well as thou canst, and live as well as thou speakest, so shalt thou be famous, and thy name shall live.

10 That

The Youths Psalter.

10 That man is infamous indeed, whose life
is hated, and whose death is longed for

11 Time hath Iron Teeth; but however, it
will gnaw abundantly, e're it can swallow
down an infamy

12 A good name is a good portion; in the time
of distress

13 The memory of the just is blessed: but
the name of the wicked shall rot

14 A good name is rather to be chosen, than
great riches, and loving favour, rather than
silver and gold

15 A good name is better than precious
Oyntment, and the day of death, than the day
of ones birth

Chap. 36. Of Wisdom, and Understanding.

MAN giveth his heart to seek and search out
by wisdom, concerning all things that are
one under Heaven; this soye travel hath God
given to the sons of men, to be exercised there-
vith

2 The wise man takes care for necessaries,
not for superfluities

3 He is rich, that is rich in wisdom; it will
each him to be content in all conditions

4 The wise man is master of his own pass-

5 Wisdom aces nothing considerable, with
ut premeditation

The Youths Psalter.

6 Wise men see their own faults, by the follies of others

7 It is wisdom to be cautious, and a folly to be too doubtful

8 The wise man knows how to receive a wrong, as well as to resent it

9 That man that is too wise, is too foolish

10 The price of wisdom is above Rubies

11 The fear of the Lord, is wisdom; and to depart from evil, is understanding: but fools despise wisdom, and instruction

12 The Lord giveth wisdom; out of his mouth, cometh knowledge, and understanding

13 Happy is that man that findeth wisdom, and getteth understanding

14 Wisdom strengtheneth the wise, more than ten mighty men, which are in the City.

15 There was a little City, and few men within it; and there came a great King against it, and besieged it, and built great Bulwarks against it

16 Now there was in it a poor wise man, and he, by his wisdom, delivered the City; yet no man remembered that same poor man

17 Wisdom is better than Strength; nevertheless the poor man's wisdom is despised, and his words are not heard

18 However, he that getteth wisdom, loveth his own soul; and he that keepeth understanding shall find good

19 Through wisdom is an house builded, and

The Youths Psalter.

and by understanding it is established.

20 Howsover in wisdom there is much
grief: and he that increaseth knowledge, in-
creaseth sorrow

21 But wisdom excelleth folly, as far as
light excelleth darkness

Chap. 37. Of Hypocrisie, Dissimulation.

HE understandeth not the world, that lays
himself open to be understood by the world

2 Reserveyness is to be commended: Close-
ness, and dexterity is to be commended: But
dissimulation to be hated

3 Many men that are lip-holy, are nevertheless
heart-hollow.

4 A mortal enemy is better than a false friend

5 To counterfeit a shew of Religion, is to
dissimble with God and man

6 The hypocrite when once discovered, will
not be believed though he speaketh truth

7 If there be one place in Hell hotter than an-
other, it may be called Locus Hipocitarum, the
place of Hypocrites

8 He that hateth, dissimbleth with his lips,
and layeth up deceit within him

9 The joy of the hypocrite is but for a mo-
ment.

10 Beware of the leaven of the Pharisees,
which is hypocrisie

11 When thou doest an Alms, do not sound
trumpet

The Youths Psalter.

trumpet as the Hypocrites do ; they have their
chardard.

Chap. 38. Of Life.

VWare certain we cannot live long, and
uncertain whether we shall live at all.

2 When a man saith this, he is not sure his
tongue shall speak it out.

3 Mans life is a Lottery, where some draw
much, others nothing.

4 He that endeavoureth, attaineth ; he that
neglegeth, repenteth.

5 He that doth all he can do, doth all he
can do.

6 A laboursous life in youth, is encouraged
with the hope of a quiet life in Age.

7 Pain and Pleasure takes their turns in
his life.

8 It is better not to live, than not to know
how to live.

9 The life of this world, is but the hope of
life in a better world.

10 It is better discretion to study how to
die, than how long to live.

11 They cannot think to live well, that do
not think to die.

12 Death is the end of our fears, and the
gaining of our joys.

13 No man dieth more contentedly, than he
dieth most uprightly.

Chap. 39. Of Riches.

There is an evil under the sun, and it is common among men.

2 A man to whom God hath given rich wealth, and honor, so that he wanteth nothing for his soul, of all that he desirereth; yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity and evil disease.

3 He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance, will increase.

4 When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?

5 The sleep of the labouring man is sweet whether he eat little, or much; but the abundance of the rich, will not suffer him to sleep.

6 There is a soze evil under the sun, namely riches kept for the owners thereof to the hurt.

7 Those riches perish by evil travell; and begetteth a son, and there is nothing in his hand.

8 As he came forth of his Mother's womb naked shall he return to go, as he came, and shall carry nothing of his labour with him.

9 There is also a soze evil, that in all points as he came, so shall he go, and what profit has he that laboureth for the wind?

The Youths Psalter.

10 All his days also he eateth in darkness
and hath much sorrow and wrath in his sickness.

11 It is good and comely for one to eat and
to drink, and to enjoy the good of all his labours
that he taketh under the Sun, all the days of
his life, which God giveth him; for it is his
portion.

12 Every man also to whom God hath given
riches, and wealth, and hath given him
power to eat thereof, and to take his portion,
and to rejoice in his labours; this is the gift of
God.

13 For he shall much remember the days
of his life, because God answereth him in the
thoughts of his heart.

Chap. 40.

Lemuels description of a good wife.

A **V**ertuous woman is a crown to her husband,
but she that maketh ashamed is as
a rottenness in his bones.

2 Who can find a virtuous woman, for her
price is far above rubies?

3 The heart of her husband doth safely trust
in her, so that he shall have no need of spoil.

4 She will do him good, and not evil, all the
days of her life.

5 She lacketh not, and slat, and worketh
merrily with her hands. 6 She

The Youths Psalter.

6 She is like the Merchant shipp ; she bringeth her food from a far.

7 She ariseth also while it is yet night, and giveth meat to her household, and a portion to her Maidens.

8 She considereth a field and buyeth it ; with the fruit of her hands she planteth a Vineyard.

9 She girdeth her loynes with strength, and strengtheneth her arms.

10 She perceiveth that her Merchandise is good, her candle goeth not out by night.

11 She layeth her hands to the spindle and the distaff.

12 She stretcheth out her hand to the poor yea, she reacheth forth her hands to the needy.

13 She is not afraid of the Snow for her household ; for they are all cloathed with scarlets.

14 She maketh her self coverings of Cloth ; her cloathing is silk, and purple.

15 Her husband is known in the gates : who setteth among the elders of the Land.

16 She maketh fine Linnen and selleth it, and delibereth girdles unto the merchant.

17 Strength and Honor are her cloathings, and she shall rejoice in time to come.

18 She openeth her mouth with wisdom, and in her tongue is the law of kindness.

19 She looketh well to the ways of her household, and eateth not the bread of idleness.

20 Her children rise up, and call her blessed, her husband also, and he praseth her.

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ing 21 Favor is deceitful, and beauty is vain,
but a woman that feareth the Lord, she shall be
praised.

n 22 Give her of the fruit of her hands, and let
her own works praise her in the gates.

Chap. 41. Of the increase of Vanity.

Considered all the oppressions that are done
under the sun; and behold the tears of such as
are oppressed, and they had no comforter: and
at the side of their oppressors there was power,
but they had no comforter.

23 Wherefore I praised the dead which are al-
ready dead, more than the living which are yet
alive.

24 Yea, better is he, than both they, which
hath not yet been, who hath not seen the evil
that is done under the sun.

25 Again, I considered all travail, and every
right work; that for this, a man is envied of his
neighbour; this is Vanity and vexation of
spirit.

26 Man by wisdom seeketh concerning all
things that are done under Heaven, this sove-
reignty hath God given to the sons of men, to be
exercised therewith.

27 The fool foldeth his hands together, and
wasteth his own flesh.

28 Better is an handful with quietness, than
the hands full with travail and vexation of
spirit.

. The Youths Psalter.

8 A man that hath neither child, nor brother, yet hath no end of all his labor, neither saith his age satisfied with riches, neither saith he for whom do I labor, and bereave my soul of good? This is also vanity, yea, it is a striving after gravel.

9 If a man beget an hundred children, and live many years, and his soul be not filled with good, and also that he have no burial, I say that an untimely birth is better than he.

10. For he cometh in with vanity, and departeth in darkness.

11 Seeing there be many things that increase vanity, what is man the better?

12 For who knoweth what is good for man in this vain life, which he spendeth as a shadow; for who can tell a man what shall be after him, under the sun?

Chap. 42. Of Vanity in divine affairs.

Keep thy foot when thou goest to the house of God: and be more ready to hear than to offer the sacrifice of fools, for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in Heaven and thou upon Earth: therefore let thy words be few.

3 For a dream cometh from the multitude of business, and a fool is known by his multitude of words.

4 Who

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4 When thou vowest a vow unto God, deser
per not to pay it; for he hath no pleasure in fools;
sain pay that which thou hast vowed.

5 Better is it that thou shouldest not vow,
than that thou shouldest vow, and not pay.

6 Suffer not thy mouth to cause thy flesh to
sin, neither say thou before the Angel, that it
was an error; wherefore should God be angry
sain thy voice, and destroy the work of thine
hands?

7 For in the multitude of dreams, and many
words, there are divers vanities; but fear thou
God.

Chap. 43.

The Creation of the World.

1 In the beginning God Created the Heaven,
and the Earth.

2 The Earth was without form, and dark-
ness covered the face of the deep, and the divine
spirit moved upon the waters.

3 And God said let there be light, and there
was light.

4 And God saw the light, that it was good:
and God divided the light from darkness.

5 And God called the light day, and the dark-
ness he called Night; and the Evening and the
morning were the first day.

6 And God said, let there be a firmament in
the

The Youths Psalter.

the midst of the waters: and let it divide the waters from the waters.

7 And God made a Firmament, and divided the Waters, which were under the firmament, from the Waters which were above the firmament, and it was so.

8 And God called the Firmament, Heaven; and the evening and the morning were the second day.

9 And God said let the Waters under the Heaven be gathered together unto one place, and let the dry land appear, and it was so.

10 And God called the dry Land, Earth, and the gathering together of the Waters, called he Seas: and God saw that it was good.

11 And God said, let the Earth bring forth Grass and Herbs yielding seed, and the Fruit-tree yielding fruit after his kind, whose Seed is in it self, upon the Earth: and it was so.

12 And the Earth brought forth Grass, and Herb yielded seed after his kind, and the Tree yielded fruit, whose seed was in it self after his kind; and God saw that it was good.

13 And the evening, and the morning were the third day.

14 And God said, Let there be lights in the Firmament of Heaven, to divide the day from the night; and let them be for signs and for seasons and for days and years.

15 And let them be for lights in the Firmament of the Heaven, to give light upon the Earth: and it was so.

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16 And God made two great Lights; the greater light to rule the day, and lesser light to rule the night: He made the Stars also.

17 And God set them in the Firmament of the Heaven, to give light upon the Earth:

18 And to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the Waters bring forth abundantly the moving Creature that hath life, and Fowl that may fly above the Earth in the open Firmament of Heaven.

21 And God created great Whales, & every living Creature that moveth, which the Waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that it was good.

22 And God blessed them, saying, be fruitful and multiply, and fill the Waters in the Seas, and let Fowl multiply in the Earth.

23 And the evening and the morning were the fifth day.

24 And God said, let the Earth bring forth the living Creature after his kind, Cattle, and creeping things, and Beast of the Earth after his kind; and it was so.

25 And God made the Beast of the Earth after his kind, and Cattle after their kind, and every thing that creepeth upon the Earth, after his

his kind: And God saw that it was good.

26 And God said, let us make Man in our Image, after our likeness: and let them have dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattle, and over all the Earth, and over every creeping thing that creepeth on the Earth.

27 So God created man in his own Image, in the Image of God created he him, Male and Female created he them.

28 And God blessed them, and said unto them, be fruitful, and multiply, and replenish the Earth, and subdue it, and have dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living thing that moveth upon the earth.

29 And God said, behold I have given you every Herb, bearing Seed, which is upon the face of all the earth, and every Tree, in the which is the fruit of a Tree yielding Seed, to you it shall be for meat.

30 And to every Beast of the earth, and to every Fowl of the Air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green Herb, for meat. And it was so.

31 And God saw every thing that he had made; and behold it was very good, and the evening, and the morning, were the sixth day.

The Youths Psalter.

Chap. 44.

David killeth Goliath.

The Arms of the Israelites, and Phi
being ready to battle, there went
Champion from the camp of the Philist
med Goliath of Gath ; whose heigh
cubits and a span.

2 He had an Helmet of brass up
and he was armed with a Coat of S
weight was five thousand shekels of

3 He had grates of brass upon t
a target of brass between his shoul

4 The staff of his spear was like
beam, his spears head weighed six h
kels of Iron, and a shield-bearer w
him.

5 And he cried to the Armies of Israel, give
you a man for you, and let him come down to
me, for I defie the Armies of Israel this day.

6 When Saul and all Israel heard those words,
they were dismayed.

7 And the Philistine dwelt near morning and
evening, and presented himself forty days.

8 Now David came to the trench, as the host
was going forth to fight, and shouted for the
battle.

9 And as he talked with his brethren, b
Goliath the Champion of the Philistines,

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as before, and David heard him.

10 And all the men of Israel when they saw the man, fled from him, for they were sore afraid.

11 And the men of Israel said, whosoever shall be man, that is come up to besiege Israel, the will enrich him with great riches, and give him his daughter, and make his house free in Israel.

12 And David speak unto Saul, saying, let no heart fail, because of him; thy servant, and fight with this Philistine.

13 And Saul said to David, thou art not able with him, for thou art but a youth, and of war from his youth.

14 David said unto Saul, thy servant theers sheep, and there came a Lion, and took a lamb out of the flock.

15 And I went out after him and smote him, and having delivered the lamb, when he arose against me, I caught him by his beard and slew him.

16 Thy servant slew both the Lion, and the Bear; and this uncircumcised Philistine shall be as one of them, seeing he hath despised the Armies of the living God.

17 And Saul said unto David, Go, and the Lord be with thee.

18 And Saul armed David with his armor, and he put an Helmet of brass upon his head, also he armed him with a coat of mail.

19 And

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19 And David girded his sword upon his ar-
mour, and assayed to go, for he had not proved
it ; and David said, I cannot go with these, so
he put them off again.

20 And he took his staff in his hand, and
chose him five smooth stones out of the brook, and
put them in a shepherds bag which he had, and
his sling was in his hand, and he drew near the
Philistine.

21 And the Philistine drew near unto David,
and the man that bare the shield went before
him.

22 And when the Philistine looked about
and saw David, he disdained him ; for he
but a youth, and ruddy, and of a fair
nance.

23 And the Philistine said unto Dav-
id, am I a Dog that thou comest to me with
staves ? and the Philistine cursed David by his
Gods.

24 And the Philistine said to David, come to
me, and I will give thy flesh to the fowls of the
air, and to the Beasts of the field.

25 Then said David to the Philistine, thou
comest to me with a sword, and with a spear,
and with a shield ; but I come unto thee, in the
name of the Lord of Hosts, the God of the Ar-
mies of Israel, whom thou hast despised.

26 This day will the Lord deliver thee into
mine hands, and I will smite thee, and take
thyne head from thee, that all the Earth may
know.

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Now that there is a God in Israel.

27 And came to pass, when the Philistine arose, and drew nigh unto David, that David hasted toward the army to meet the Philistine.

28 And David took a stone from his bag, and slung it, and smote the Philistine in his forehead, that the stone sunk into his head, and he fell upon his face to the earth.

29 Then David ran, and stood upon the Philistine, and took the Philistines sword, and slew him, and cut off his head therewith, and when the Philistines saw their Champion was dead,

D

chap. 45. Daniel in the Lions den.

1 In the days of Darius King of Persia, all the Presidents of the Kingdom, the Governors, and the Princes, the Councillers, and the Captains, consulted together to establish a Royal Statute, and to make a firm decree, that whosoever should ask a petition of any God or Man, save of the King himself, he should be cast into the Den of Lions.

2 The King likewise established this decree, and signed the writing, that it might not be changed, according to the law of the Medes and Persians, which altereth not.

3 Now when Daniel knew that the writing was signed, he went into his house, and his win-

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windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks to his God, as formerly

4 Then these men assembled & found Daniel praying, & making supplication before his God

5 And they speak unto the King concerning his Decree, and said unto him, that Daniel which is of the Captivity of the children of Judah, regardeth not the King, nor his Decree, but maketh his Petition three times a day

6 When the King heard these words he was sore displeased with himself, and laboured till the going down of the Sun to deliver Daniel.

7 But these men hating Daniel, assembled before the King, and urged, that the law of the Medes and Persians is, that no decree, or statute which the King establisheth, may be changed

8 Then the King commanded, and they brought forth Daniel, and cast him into the den of Lions ; Now the King spake and said unto Daniel, thy God whom thou servest continually he will deliver thee

9 And a stone was brought, and laid upon the mouth of the den, and the King sealed it with his own signet, and with the signet of his Lords, that the purpose might not be changed concerning Daniel.

10 Then the King went to his Palace, and passed the night fasting, neither were instruments

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ments of Musick brought before him, and his
Sleep went from him.

11 So the King arose very early in the morn-
ing, and went in haste to the Den of Lions.

12 And when he came to the Den, he cryed
with a lamentable voice unto Daniel, saying,
O Daniel, servant of the living God, is thy God
whom thou servest continually, able to deliver
thee from the Lions?

13 Then said Daniel unto the King, O King
live for ever.

14 My God hath sent his Angel, and hath
shut the Lions mouths, that they have not hurt
me, for as much as before him, innocence was
found in me; and also before thee, O King, have
I done no hurt.

15 Then was the king exceeding glad for him,
and commanded Daniel to be taken from out the
den; so Daniel was taken out, & no hurt found
about him, because he believed in his God.

16 Then the King commanded, and those
men were brought that accused Daniel, & were
cast into the Lions Den, they, their Children,
and their Wives, and the Lions broke their
bones in pieces ere they came to the bottom of
the Den.

17 Then King Darius wrote unto all Peo-
ple, Nations, and Languages that dwell in all
the Earth, to let them know his decree, that in
every Dominion of his Kingdom, men should
tremble, and fear before the God of Daniel, who
hath

The Youths Psalter.

his ih deliuered him from the paw of the Lions.

18 So Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Chap. 46.

The History of Sampson.

Ampson, with his Father, and his Mother, went down to the Vineyards of Timnath; behold a young Lyon roared against him.

And the spirit of the Lord came mightily upon him, and he rent him, as he would have

as at a Kid; and he had nothing in his hand.

And he turned aside to see the carcass of the

yon; and behold there was a swarm of Bees,

Honey in the carcass of the Lyon.

And he took thereof in his hands, and went

eating, and came to his Father and Mother,

he gave them, and they did eat.

And Sampson made a feast, and said unto

city of his companions that were with him,

will put forth a riddle unto you, if you can de-

clare it me, within the seven days of the feast;

will give you thirty sheets, and thirty change

garments.

But if ye cannot declare it me, then shall

give me in like manner; and they said unto

him, put forth thy riddle, that we may hear

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7 And he said, Out of the eater came food
meat, and out of the strong came forth
weakness, and they could not expound the riddle.

8 And it came to pass on the seventh day
that they said unto Sampsons wife, entice
thy husband to declare the riddle, lest we burn
thy house and thy Fathers house with fire.

9 And Sampsons wife wept before him, and
said, thou lovest me not, for thou hast put
a riddle unto the children of my people, and
not told it me.

10 And she wept before him the seven days
while the feast lasted, and on the seventh day
told her, because she lay sore upon him, and
told the riddle to the children of her people.

11 And they said unto him, on the seventh
day, before the sun went down, what is swifter
than Honey? and what is stronger than a Lion?
And he said then, if ye had not plowed with
Hesher, ye had not found out my riddle.

12 And the spirit of the Lord came upon
him, and he went down to Ashkelon, and
thirty men of them, and took their spoil,
gave change of garments unto them which
pounded the riddle:

13 And Sampsons wife was given to his
companion, whom he used as his friend.

14 A while after, in the time of wheat
hew, Sampson visited his wife with a Kid,
he said I will go into my wife into the Ch
cher, but her Father would not suffer him to
her.

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15 But said, I verily thought, thou haddest
westerly hated her, therefore I gave her to thy
companion; Is not her younger sister fairer than
she? Take her, I pray thee, in her stead.

16 But Sampsons wrath being kindled, he
went and caught three hundred foxes, and took
their bands, and turned tail to tail, and put a
band between two tails.

17 And when he had set the bands on fire, he
put them into the standing corn of the Philis-
tines, and they burnt up the shockes, and also
the standing Corn, with the Vineyards, and
day Clites.

18 Then the Philistines said, who hath
done this? and it was answered, Sampson the
son in law of the Timnite, because he had given
wise to his companion. And the Philis-
tines came up, and burnt her, and her father,
with fire.

19 Nevertheless Sampson smote them hip,
Thigh, with a great slaughter; and he
went and dwelt on the top of the Rock Eram.

20 Then three thousand men of Judah, went
to the top of the rock Eram, and said to Sampson,
nowest thou not, that the Philistines are Ru-
mers over us, what is this that thou hast done?
and he said, as they did unto me, so have I done
unto them.

21 And they said we are come to bind thee
fast, and to deliver thee into these hands, but
surely we will not kill thee our selves; so they

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bound him with two new Cords, and brought him from the rock.

22 And when the Philistines saw him, they shooed against him; and the spirit of the Lord came mightily upon him: and the cords that were upon his arms, became as flax that was burnt with fire; and his bands loosed from his hands.

23 And he found a new Jaw-bone of an Asene and put forth his hand, and took it, and slew thousand men therewith.

24 And he was sore a thirst, and called on the Lord, and said, thou hast delivered me from mine enemies; yet now shall I die for this, and fall into the hands of the Uncircumcised.

25 But God clave an hollow place that was in the Jaw, and there came water thereout; and when he had drank, his spirits were revived.

26 Then went Sampson unto Gaza, and saw there an Harlot, and went in unto her.

27 And the Gazites compassed him in, and laid wait for him all the night; saying, in the morning we shall kill him.

28 And Sampson arose at midnight, and took the doors of the gate of the City, and the two posts, bar, and all, and putting them on his shoulders, carried them away with him.

29 After this, he loved a woman, whose name was Delilah.

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30 And the Lords of the Philistines, said
brought her, entice him, and see wherein his great
strength lieth, and by what means we may
thralde him, to prevail against him ; and we will
Loybe thee, every one of us, eleven hundred pieces
of the silver.

31 And Delilah said to Sampson, tell me, I
may, wherein thy great strength lieth ; and
herewith thou mightest be bound, to afflic
t thee.

32 And Sampson said, bind me with seven
green withes, that were never dyed ; then shall
I be weak, and as another man.

33 And she bound him therewith, and there
were men lying in wait in the chamber ; and she
cummed, the Philistines be upon thee, Sampson, and
thou brake the withes as a thread of towe is
it woken, when it toucheth the fire.

34 And Delilah said unto Sampson, thou hast
mocked me, and told me lies ; tell me now I
may thee, herewith thou mayst be bound.

35 And he said, bind me fast with new
ropes, that were never yet used, then I shall be
weak as another man.

36 Delilah bound him therewith, and said,
the Philistines be upon thee, Sampson, and he
thou brake them from off his arms like a thread.

37 And Delilah said unto Sampson, thou hast
hitherto mocked me ; tell me, herewith thou
mightest be bound : and he said unto her, if thou
weavest the 7 locks of my head with the web.

The Youths Psalter.

38 And she fastened it with the pin, and said unto him, the Philistines be upon thee, Samson ; and he awaked, and went away with the beam, and with the web.

39 And he said unto her, how canst thou love me, when thine heart is not with me ; thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

40 And it came to pass, when she pressed him daily with her words, that he told her all his heart, and said unto her, there hath not come a Razor upon my head ; for I have been a Nazarite unto God from my mothers womb, if I shaven my strength will decay, and I shall be weak, as another man.

41 Then Delilah sent for the Lords of the Philistines, and told them what had passed ; and they brought money in their hands.

42 And she made him sleep upon her knees, and she caused a man to shave off the seven locks of his head ; and she began to afflict him, & his strength went from him.

43 And she said, the Philistines be upon thee, Samson, and he awoke, and said, I will go out at other times, and shake my self ; and he wist not that the Lord was departed from him.

44 But the Philistines took him, and put out his eyes, and brought him to Gaza, and bound him with fetters of brass, and put him in prison in the prison house.

45 Howbeit the hair of his head began to grow again, after it was shaven.

46 Then the lords of the Philistines met to offer sacrifice to Dagon their God, and to receive that Sampson their enemy was delivered to their hands.

47 And when their hearts were merry, they called for Sampson to make them sport, and they set him between the pillars.

48 And Sampson said unto the lad that held him by the hand, suffer me to feel the pillars, that I may lean upon them.

49 There were upon the roof of the house, about three thousand men, and women, and all the lords of the Philistines were there.

50 And Sampson called unto the Lord, and said, O Lord remember me, I pray thee, this once, that I may be avenged of the Philistines, for my two eyes.

51 And Sampson took hold of the two middle pillars, upon which the house stood, and said, let me die with the Philistines; and he bowed himself with all his might, and the house fell upon all therein. so the dead which he slew at his death, were more than they which he slew in his life.

Chap. 47.

Jonah swallowed by a Fish.

The word of the Lord came unto Jonah, the Son of Amittas, saying,

2 Arise, go to Nineveh that great City, and cry against it; for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa, and he found a ship going to Tarshish; so he payed the fare thereof, and went down into it, to go with them unto Tarshish, from the presence of the Lord.

4 But the Lord sent out a great Wind into the Sea, and there was a mighty tempest in the Sea, so that the Ship was like to be broken.

5 Then the Mariners were afraid, and cried every man unto his God, and cast forth the wares, that were in the Ship, into the Sea; but Jonah was gone down into the sides of the Ship, and was fast asleep.

6 So the Ship-master came to him, and said, what meanest thou, O sleeper? Arise, call upon thy God, that we perish not.

7 And they agreed to cast lots, that they might know for whose sake this evil came upon them; and the lot fell upon Jonah.

8 Then

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8 Then they said unto him, tell us, we pray thee, what is thine occupation, and whence comest thou?

9 And he said, I am an Hebrew; and I fear the Lord God of Heaven, which hath made the sea, and the dry land.

10 Then were the men exceeding afraid, and said unto him, why hast thou done this? (for he had told them, he fled from the presence of the Lord.)

11 Then said they unto him, what shall we do unto thee, that the sea may be calm to us?

12 And he said, take me up, and cast me forth into the sea; for I know that for my sake this great tempest is upon you.

13 Nevertheless, the men rowed hard to bring the vessel to land; but they could not.

14 So they took up Jonah, and cast him into the sea, and the tempest ceased.

15 Then the men feared the Lord exceedingly; offered a sacrifice, and made vows.

16 Now the Lord had prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish, three days, and three nights.

17 Then Jonah prayed unto the Lord his God, out of the fishes belly.

18 And the Lord spake unto the Fish, and it vomited Jonah upon the dry land.

Chap.

Chap. 48.

Judeth and Holofernes.

When the evening was come, the servants of Holofernes made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his Lord; and they went to their beds; for they were weary.

2 And Judeth was left alone in the Tent, & Holofernes lying along upon his bed, for he was filled with wine.

3 Now Judeth had commanded her maid to stand without her bed-chamber, and to wait for her coming forth, as she did dally: for she said She would go to her prayers, and she spake to Bagoas according to the said purpose.

4 So all went forth, and none was left in the Bed-chamber, neither little, nor great; then Judeth, standing by his Bed, said in her heart; O Lord God of all power, look at this present upon the works of mine hands; for the exaltation of Jerusalem.

5 For now is the time to help thine inheritance, and to execute mine enterprize, to the destruction of the enemies which are risen against us.

6 Then she came to the pillar of the Bed, which was at Holofernes head, and took down his Faulchion from thence.

7 And

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7 And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 And she smote twice upon his neck withal her might, and she took away his head;

9 And tumbled his body down from the bed, and pulled down the Canopy from the pillars, & went forth, and gave the head to her maid.

10 And she put it in her bag of meat; so they went together, according to their custome, unto prayer; and when they passed the Camp, they went to the gates of Bethulia.

11 Then said Judeth afar off to the watchmen at the gate, open, open now the gate; and when the men of the City heard her voice, they made haste, and called their elders.

12 So she took the head out of the bag, and shewed it, and said unto them, behold the head of Holofernes, the chiel Captain of the army of Assur, and behold the Canopy wherein he did lie in his drunkenness, and the Lord hath smitten him by the hand of a woman.

Chap. 49.

The three Children in the fiery Furnace.

Nebuchadnezzar the King made an Image of Gold, whose height was threescore cubits, and the breadth thereof six cubits, he set it up in the Plain of Dura, in the Province of Babylon.

2 Then

2 Then the Princes, the Gouvernours, and Captains, the Judges, the Treasurers, the Counsellois, the Sheriffs; and all the Rulers of the Provinces assembled to the dedication of the Image.

3 Then an Herauld cryed aloud; to you, it is commanded, O People, Nations, and Languages,

4 That at what time ye hear the sound of the Cornet, Flute, Harp, Sackbut, Psaltery, Dulcimer, and all kinds of Musick, ye fall down, and worship the golden Image that Nebuchadnezzar, the King hath set up.

5 And who so falleth not down, and worshippeth, shall the same hour be cast into the midst of a burning fiery Furnace

6 Therefore at that time, when all the people heard the Musick, they fell down, and worshipped the golden Image

7 And at the same time certain Caldeans accused Shadrach, Meshach, and Abednego, saying,

O King, live for ever

8 There are certain Jews, whom thou hast set over the affairs of the Province of Babylon, these men regard not thee; neither serve they thy gods; nor worship the golden Image which thou hast set up

9 Then was Nebuchadnezzar full of fury, and commanded that the Furnace should be heated seven times more than it was wont to be

10 And

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10 And he commanded the most mighty men that were in his Army, to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery Furnace

11 Then these men were bound in their coats, their hosen, and their hats, and their other garments ; and were cast into the midst of the burning fiery Furnace

12 And the Furnace being exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.

13 And these three men fell down bound in the midst of the burning fiery Furnace

14 Then Nebuchadnezzar, the King, was astonished, and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt ; and the form of the fourth, is like the Son of God

15 Then Nebuchadnezzar came near to the mouth of the burning fiery Furnace ; and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth ; and they came forth from the midst of the fire

16 And the Princes, Governours, and Captains, and the Kings Councillors, saw these men, upon whose bodies the fire had no power ; nor was a hair of their head singed ; neither was their coats changed ; nor the smell of fire had passed on them

17 Then the King had made a new Decree, that every People, Nation, and Language, which

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which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, should be cut in pieces, and their houses be made a dung-hill, because he had sent his Angel, and delivered his Servants, and no other God can deliver after this sort.

18 So the King promoted these three men in the Province of Babylon.

Chap. 50.

The deaths of Ananias and Sapphira.

ACertain man named Ananias with Sapphira his wife, sold a possession.

2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the Apostles feet.

3 But Peter said, Ananias, why hath Satan filled thine heart, to lie to the Holy Ghost, and to keep back part of the price of the land.

4 While it remained, was it not thine own? and after it was sold, was it not in thine own power; why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words, fell down, and gave up the Ghost: and great fear came on all them that heard these things.

6 And certain young men arose, wound him up, and carried him out, and buried him.

7 And

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7 And it was about three hours after, when his wife, not knowing what was done, came in.

8 And Peter said unto her, tell me whether ye sold the land for so much; and she said, yea, for so much.

9 Then Peter said unto her, how is it that ye have agreed together, to tempt the spirit of the Lord? Behold the feet of them which have buried thy husband, are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carried her forth, and buried her by her husband.

Chap. 51.

Of Kings.

My son, fear thou the Lord, and the King, and meddle not with them that are given to change.

2 I Counsel thee to keep the Kings commandment, and that in regard of the oath of God.

3 Curse not the King, no, not in thy thought, for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

4 Where the word of a King is, there is power, and who may say unto him, what doest thou?

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5 Is it fit to say to a King, thou art wicked? and to Princes, ye are ungodly?

6 The wrath of a King, is as messengers of death; but a wise man will pacifie it.

7 In the light of the Kings countenance is life; and his favour, is as a cloud of the latter rain.

8 It is an abomination to Kings, to commit wickedness; for the Throne is established by righteousness.

9 Righteous lips are the delight of Kings, and they love him that speaketh right.

10 The Prince that wanteth understanding, is a great oppressor; but he that hateth covetousness shall prolong his days.

11 A wise King scattereth the wicked, and bringeth the wheel over them.

12 Mercy and Truth preserve the King, and his Throne is upholden by mercy.

13 A divine sentence is in the lips of the King; his mouth transgresseth not in Judgment.

14 The King, by judgment, establisheth the land; but they that receiveth gifts overthroweth it.

15 It is the glory of God to conceal a thing, but the honour of Kings is to search out a matter.

16 The Heaven for height; the Earth for depth; and the hearts of Kings are unsearchable.

The Youths Psalter.

17 Nevertheless, the King's heart is in
the hand of the Lord, as the Rivers of
Water; he turneth it whither soever he
will.

18 Take away the wicked from before the
King, and his throne shall be established in
righteousness.

19 Use unto thee, O Land, when thy
King is a child, and thy Princes eat in the
morning.

20 Blessed art thou, O Land, when thy
King is the Son of Nobles, and thy Princes
eat in due season; for strength, and not for
unkenness.

3

A Prayer



A Prayer for the KING's most Excellent Majesty, and all the Royal Family.

O Thou eternal Lord God, King of Kings, Lord of Lords, and Mighty Ruler of Princes, hear our prayer, we beseech thee, and let our supplications come before thee, bless with the choicest of thy blessings, thy faithful Servant, and our most gracious Sovereign Lord King WILLIAM, fasten him as a nail in a sure place, and hang upon him all the glories of his pious Ancestors, let his Reign be prosperous and his days many, visit him as thou didst visit Moses in the bush, Joshua in the battle, Gideon in the field, and Samuel in the Temple, give unto him the blessings of David and Solomon, endue him with the spirit of Fortitude, wisdom, and understanding; be unto him a Helmet of Salvation, and a strong Tower of Defence in time of danger, save and defend him from the hands of them that hate him, abate their pride, allwage their malice, and confound their devices, cleath his enemies with shame but on his head let the crown flourish.

W. HUMPHREY

THE Psalms Psalms
umbly beseech thee to bless Catherine the
Queen Dowager, her Royal Highness the
Princess Anne of Denmark, and all the Royal
Family, be thou their mighty preserver, director,
and defender in this life, and in thy due time
Ex. give them to a better, even thine own bright King-
dom, that they may live and reign with thee, and
oya. sitting at thy right hand may partake of the Ce-
strial Pleasures for ever, and ever, World
without end. Amen.

King William, the third, began his Reign
on the thirteenth of February, 1689. Whom God
will preserve.

A Prayer for Children.

Psal. 37. 5. Commit thy way unto the Lord
trust also in him, and he shall bring it to pass.

O Lord God, I beseech thee to lead my Parents in the way of thy Truth and Righteousness. Govern all their actions to thy glory, the good of the Church, and the discharge of their duties. Deliver and defend them from all their Enemies, and from all deceits and dangers; that I, who am a child in age, understanding, and discretion, may by their godly wisdom, care, and painfulness, be brought up in all godly instructions, nurture, and good order, and to live and serve thee in righteousness and holiness all my days.

Grant me (O Lord) an obedient and dutiful mind, not only towards my Parents, but to all such as it shall please them to make Instructors and Rulers over me, that I may submit my self to their godly admonitions and government. Incline my heart now in my tender years to seek for wisdom and good learning with all diligence. Preserve me from all evil ways, and Lewd company.

The Youths Psalter:

Moste, O Lord, the raging lusts and follies
youthful affections; O Lord, pardon and for-
give me all my sins, that I may live in thy fear,
and dye in thy labour, and so receive the inheri-
tance of that place, that thou in Heaven hast pre-
pared for me, through Jesus Christ my Lord
and Saviour, Amen.

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he Orphan's, or Fatherless Child's Prayer.

sal. 27. 10. When my Father and my Mother
forsake me, then the Lord will take me up.

Lord God, the succour of all them that are
in distress, and Father of the fatherless;
poor Orphan, by thine appointment, depriv'd
my Paren's, and chiefl'st Stay in this world;
beseech thee to hear my desire, and to let thine
es upon me for good. Have pity upon me, O
Lord, and in all Perils and Necessities stretch
ut thy helping hand, and deliver me; appoint
e faithful Patron's and Guardians, whch
ill be touched with an earnest care of my wel-
re, that I may be brought up in thy fear, un-
ever y good work.

Give me grace to be obedient unto those that
have the oversight of me, to hearken to good

The Yoaths Psalter.

Counsel, to fear thee, and to avoid evill Company.

Grant that I may find Favour and uprightness dealing at the hands of them that have the oversight of me, and before all other the Gouvernours and Judges whatsoever. Let me not be oppressed by the mighty, or seduced by the crafty and subtle; but deliver me from the greedy and devouring Coxcomyants, and dissembling Friends that would make a prey of me.

Let me not run to and fro to seek my bread but provide for me (O Lord I pray thee) food and raiment, and so furnish me in this short time of my Pilgrimage, that I may have a competent living. Bless my studies and endeavours, increase my years and knowledge to the always my Estate and Calling; direct me with thy spirit, and bless me now and evermore, in Jesus Christ's sake, Amen.

Worl



Words fitly spoken;

O R,

Apples of Gold, in Pictures of Silver.

Confidence in an unfaithful man, in tyme of trouble, is like a broken tooth, and a sore out of saynt.

2 As he that taketh away a garment in cold weather, and as Vineger upon Nitre; so is it that singeth Songs to a heaby heart.

3 It is no shame to be poor; nature brought us so into the wold, and so we do return.

4 Dost thou want thinges necessary, grumb not; perchance it was necessary thou shouldest want; however seek a lawfull remedy; if God blesse not thy endeavour, blesse him that knoweth what is fittest for thee; Thou art God's patient, prescribe not thy Physician.

5 He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a City.

6 Art thou calumniated ; examine thy conscience ; if guilty, thou hast a just correction ; if not guilty, a fair instruction : Use both, so shalt thou distill Honey out of Gall, and make to thy self, a secret friend of an open enemy.

7 If thine enemy be hungry, give him bread to eat ; and if he be thirsty, give him water to drinck ; so shalt thou heap coads of fire upon his head, and the Lord shall reward thee.

8 Charity makes God our debtor ; for the poor are his receivers.

9 Pride goeth before destruction ; and an haughty spirit before a fall.

10 It is a difficult thing in this wold to be rich and honourable ; and not wounded with the parts of pride, and vain glorie.

11 Hast thou an estate, and wouldest encrease it, divide thy riches to the poor ; those seeds that are scattered, do increase ; but hoarded up they die.

12 Wrath is cruel, and anger is outragious ; but who is able to stand before envy ?

13 A Brother offended is harder to be won, than a strong City ; and their contentions are like the bars of a Castle.

14 The Kings wrath is as the roaring of a Lyon ; but his favour, is as dew upon the grass.

15 Correction without instruction, makes the master a tyrant, and the servant a novice.

The Youths Psalter.

16 The Wounds of a Tale-bearer are as wounds, and they go down into the innermost parts of the Belly.

17 Who so diggeth a pit shall fall therein: and he that rolleth a stone to another's hurt, it shall return upon him.

18 That man is a conqueror indeed, that can subdue his own passions.

19 Faithful are the wounds of a friend; but the kisses of an enemy are deceitful

20 Arm thy self against a profest enemy, but he that dissembleth friendship, strikes beyond caution, and wounds above a cure; from the one thou mayest deliver thy self, but from the other, good Lord deliver thee

21 Open rebuke is better than secret love

22 The Touchstone tryeth Gold, and Gold tryeth men

23 A man that flattereth his neighbour, spreadeth a net for his feet

24 Pleasant words are as an Honey-comb, sweet to the soul, and health to the bones

25 It is better to live where nothing is lawful, than where all things are lawful

26 Better is a dinner of Herbs, where love is, than a stalled Ox, and hatred therewith

27 Virtue must be the guide in all qualities, otherwise the professor is undone

28 As the servants of God are known by their two Virtues, Humility and Charity; so the servants of the Devil, are known by these

The Youths Psalter.

their opposite vices, pride and cruelty.

29 The wicked flee, when no man pursueth, but the righteous are bold as a Lion

30 As the Whirlwind passeth, so is the wicked no more; but the righteous hath an everlasting foundation

31 The best way to keep good acts in memory, is to refresh them with new

32 Are thy trunks filled with Gold, another comes that hath better Iron than thee, and makes himself master of it all

33 The sloathful man roasteth not that which he took in hunting; but the substance of a diligent man is precious

34 As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him

35 He that tilleth his land, shall be satisfied with bread, but he that followeth vain persons, shall have poverty enough

36 Errors by mistakes are pardonable; but wilful ones are to be punished

37 To boast, is to be vain, since the greatest Conqueror, if he measure his own shadow, shall find it no longer than it was before his victory

38 Welteve not Sooth-sayers; for Prophecies are never understood, till they are accomplished

39 As a Jewel of Gold in a swines snout, a fair woman without discretion

The Youths Psalter.

40 By means of a whorish woman a man is brought to a piece of bread; and the Adulteress will hunt for the precious life.

41 He gains most by war, that cannot maintain himself in peace.

42 The world is a wylde prison, and eve day an execution day.

43 Our stomachs are common Sepulchres for Birds, Beasts, and Fish; they all dye to see us, Lord, with how many deathes are our pollives patcht up, how full of death is the life of man?

44 Beware of drinke, where Drunkennes reigns, reason is an exile, vertue a stranger, God an enemy; Blasphemy is wit, Oaths are Rhetorick, and Secrets are Proclamations.

45 Noah being drunk, in one hour discovered that which he had concealed six hundred years.

46 There are four things never satisfied the Grave, the barren Womb, the thirsty heart and the Fire that saith not, it is enough.

47 There are four things whch are wondrous and not to be known, the way of an Eagle the Air, the way of a Serpent upon a Rock, the way of a ship in the Sea, and the way of a man with a maid.

48 For four things the Earth is disquieted for a servant when he reigneth, a fool when he is filled with meat, an odious woman when she is married, and an hand-maid that is heire to her mistress.